

DIVINE WORD Messenger



Divine Word Missionary Brothers

OLD FATHER OSWALD

VATICAN COUNCIL

NEGRO & JOBS

25¢

JANUARY
1963

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass?

How many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

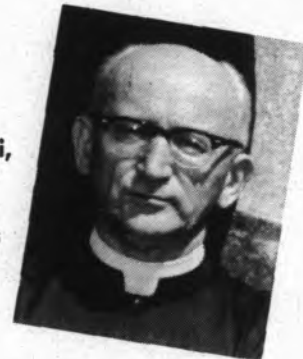
THREE BURSES

(scholarships)

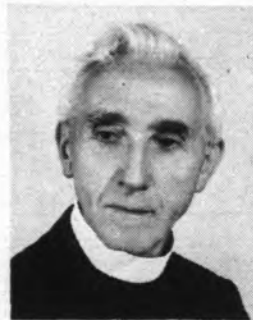
HONOR THREE MISSIONARIES



The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes



The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes

Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

Dear Father: Please accept my contribution of \$ with my prayers for the scholarship in honor of the late Father..... Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.

My Name

Address

City State

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

Vol. 40 / No. 1 / January, 1963

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The cover: Brother Bonaventure Chenevert, S.V.D., Divine Word Missionary Brother stationed at the Divine Word Seminary, Bay Saint Louis, Mississippi.

• • • T h e M e s s a g e

from
Divine
Word
Missionaries

Negroes Badly Need Better Jobs

It has already been recognized that the basic urgency behind today's "pushing" from the American Negro is his want of better jobs. By better jobs, of course, is intrinsically understood better *paying* jobs. But does he *need* better paying jobs, or, just what is the economic situation with the Negro?

On a national scale of comparison the average Negro earns an income roughly half less that of the white. In some sections of the country his income is *even less than half* that of the white worker.

And such is to be expected when both the Negro's employment status and occupational status are viewed. Generally he is more often found unemployed than are whites with disastrous effects on his income. In 1961, for instance, nearly 13% of Negro men were jobless, compared with 5.7% of white men. One reason for this is that Negroes have to take the leavings and the scraps in jobs, i.e. unskilled work, where unemployment is most frequent. Yet when he does do such work it yields the smallest salary. Another reason for the Negro's greater joblessness and resulting lower group income is his frequently lower seniority rating on the jobs not classified unskilled. This is because he has usually only recently been allowed entry into such jobs. In other words, he is still most often the "last one hired and the first one fired" on the better paying jobs.

The tremendous advantages in occupational status that the average white worker enjoys over the average Negro worker is glimpsed from the fact that in 1962 more than 25% of the white male workers were in professional or managerial occupations while only 8% of the Negro male workers were so engaged. While well over 50% of the Negro male workers did manual labor, only 9% were skilled craftsmen or foremen, as against nearly 20% of the white males.

As the reader might surmise from the Negro's currently publicized complaints against organized labor and from his legal actions to enter schools, universities, and vocational training programs everywhere, it is not necessarily always relative abilities that control such wide divergence in the occupational status and financial income of the two groups compared above. All the more pity, and urgency, of the situation.

(Cf. the table, p. 19 this issue, for over-all view of factors that bear on the economic situation of the Negro.)

WONDERFUL OLD FATHER OSWALD



The death of Father Peter Oswald, S.V.D., was reported in the last issue of *Divine Word Messenger*. He was a good old priest. All his life he was but one way, good. And strange, now to think back on him, it seemed that all his life he was old. Maybe that impression was generated by his personal characteristics of dress and mannerisms of behavior. Anyhow, he had a very lovable kind of oldness. And when he died and was being waked some people who looked at him said they had never seen a more peaceful expression. Father Peter Oswald, S.V.D. was always at peace. Sometimes though, when remembering the circumstances that so long surrounded his work in Louisiana, one wonders how he could not be vexed. But sure enough, he never seemed to be ruffled. Always at peace. The locale of Father Oswald's work for 12 years was the long finger of land pointing into the Gulf of Mexico below New Orleans. A single road runs almost the length of this finger on the Mississippi River's east bank. Along this road was stretched out the priest's primitive parish. The area is rampant with backwardness and anti-Negro animosity. Here for 12 years the good old priest labored and here the *Messenger's* writer went to learn firsthand the following (and more) accounts.

Writer: The school that Father Oswald later took charge of at Davant . . . do you remember when they started that school?

Parishioner A: Yes, it started in 1919 as a kind of family school . . . When Father Oswald came in 1941 the school board was financing the school but 6 months in the year for the little colored children at Davant (a mission station for Father Oswald who, resided at his main church, St. Thomas, in Pointe-a-la-Hache, La. about 4 miles further down the river road.) The school had only two rooms. We worked to get money for Father to extend the school. He thought there were too many children for two teachers. They had from grades 1 to 7. To get money we had to have entertainments in the school sometimes on Saturday nights. They would open up the wall dividing the two school rooms. Then some of

us would have to clean that up for the Mass next Sunday morning.

Writer: Why would you put so much time at the school? Was that because your people had done it before you when it was their family school? Or because you liked Father Oswald, or what?

Par. A: Well, we did it because we appreciated the school. Our community (of colored people) remained so long without a school that we surely wanted to see our children have a school. And then, even after Father had extended the building the children still were going only up to the 8th grade and had no other school to attend. Father asked me to learn how many children had finished the 7th grade and just could go no farther. I went up and down the road and found 64. Father said all his children stopped at the 8th grade and could not go any

WONDERFUL OLD

farther. "Well, I am going to do something about it." He again started behind the school board until they let him extend the school to the 8th grade and then to the 9th.

Parishioner B: Father talked and talked until they promised a high school though. It really was he who was responsible for getting the high school for Negroes which the whites insisted on placing up the river road at Phoenix. That's when Father got insulted so many times and was reported to the bishop. He didn't tell you that?

Writer: No.

Par. B: The white people went to the bishop and complained about him. They wanted him removed because he was doing everything for the colored people. The bishop called him in with them and heard the complaints. Then Father Oswald said to the bishop, "Well, what they allege is true, but what more could I give to the whites? They already have all that I am trying to give the colored people. For instance, they have a school and have long had a good one. I have only been campaigning for a school for the colored children who are up and down the road doing nothing. They do not have even transportation. Some of the colored children have to walk as far as 5 miles to school. All these things the whites already have."

Par. A: Father had a little car with a trailer, and he used it I don't know how long to haul the colored children. It's lucky nothing ever happened.

Par. B: He said he was surprised that the whites would be talking about him that way instead of trying to help him.

Writer: To whom did he complain about the children not getting enough schooling? At the courthouse? He

must have been in and out of the courthouse.

Par. A: He used to attend the school board meetings.

Writer: And speak up right there?

Par. B: He would speak his mind!

Writer: I am surprised they did not keep him out of those meetings.

Par. B: They couldn't keep him out. He was there right on. He said he would not give up. That he knew what should be by law.

Par. C: Father was all for the children. Besides his work he used to bring cakes for all the children along the road. He used to go to the bakery in New Orleans and they would give him the rejects.

Par. B: In July of this year we stopped at the bakery to get bread for a picnic. One of the employees there asked, "What happened to the old priest who used to come here?"

Writer: He remembered him after all those years?

Par. B: After all those years. And Father Jans our pastor said, "He is very sick right now." And the man said, "Oh, but I used to load him up!"

Writer: Was he never ashamed to go begging that way from the bakery?

Par. B: Father Oswald? Can't be.

Par. C: He would go begging also for candy.

Par. B: To make ice cream with it after it was melted. He would use the peppermint candy to sweeten and flavor the ice cream. This was during the war, and sugar was rationed. He would get jewelry for bingo and for raffles from the stores all over. Everybody used to give to him.

Writer: I remember once coming here to one of the ball games he sponsored and Father was freezing ice cream to sell at the ball game. I saw him sitting atop his big freezer, his

FATHER OSWALD

head down reading his breviary, going round and round weighing down the freezer.

Par. B: His ice cream was something! The children would buy it though. He had his own recipe and each batch was different from the last. He had chickens in the rectory yard for his food, and somebody once found a chicken feather in the ice cream. Somebody found also a dime in his ice cream one time.

Writer: Didn't people ever talk about the way in which he kept his clothes? You remember how he used to keep them so dusty? How he used to work in his old suit?

Par. B: Somebody insulted him once. They wanted to buy him a new suit because the bishop was coming. He said that he didn't need that.

Par. C: But they did buy him a new suit once, at the time of St. Thomas Parish's centennial, and made him go home and put it on for the entertainment and stop freezing ice cream to sell.

Par. C: He used to have movie films mailed from New Orleans to show for the people in the old school hall. There was an old curtain at one end. He would start the projector off then go behind the curtain with a candle to read his prayers.

Par. A: Oh, he would pray, alright! I remember getting an unexpected ride down the road to St. Thomas Church one morning and arriving there very early. It was still dark I got there so early. But somebody was there in the church ahead of me. When he turned on the light I saw it was Father Oswald. He said to me, "What are you doing here so early?" I said to myself, "I was wondering the same thing about you." Once the bishop told the people, "When you are in the bed

sleeping, Father Oswald is here in the church praying for you." I said to myself, "Well, I know that is the truth because I came here and found him there at four o'clock in the morning." He said that sometimes Father would pray all night before the Blessed Virgin.

Writer: The people said that?

Par. A: No. The bishop did. I guess Father Oswald must have told him about everything that went on about how he prayed to convert the people.

Writer: I wanted to ask you about the barrooms up and down the road. Did Father ever have to complain about them? Ever warn his people against them?

Par. B: The barrooms gave him a lot of trouble. They petitioned the sheriff to make him stop selling beer at our entertainments for raising money. Our men got together and would not patronize the barrooms until they told Father they had withdrawn their petition against him. But Father said until he would hear from the sheriff himself he would keep honoring their petition.

Writer: Oh, he would obey the right authority?

(Continued on Page 30)

The need is immediate for American host families for foreign high school students, 1963-64. One hundred boys and girls are eager to come, to see, and to conquer the United States.

You can help them.

For more information write to:

**INTERNATIONAL HIGH SCHOOL
STUDENT PROGRAM**
National Catholic Welfare Conference
1312 Massachusetts Avenue, N.W.
Washington 5, D.C.

There was a sudden rise in the noise and vibrations of the giant Pan American jet as it began to descend. It roused me from the half sleep into which I had fallen and I glanced out the window. The sun was just rising. Through breaks in the clouds, I could just make out the ocean below. And then, the sandy outline of the African coast appeared. A voice from the loud-speaker informed us that we were about to land in Dakar, Senegal. I looked at my watch. It read 1:00 a.m. It was hard to believe that a half day before I was waving farewell to my family in St. Louis. It was now August 22 the Feast of the Immaculate Heart of Mary, the title under which more than 5,000 Divine Word Missionaries throughout the world honor Mary as their patroness.

The bulky Negro South African two seats away asked me to explain the announcements. The speaker was too fast, he said. So I told him we were to be taken by bus to the air terminal in Dakar and remain there for forty-five minutes. Then I looked once more out of the window. Below me was a modern city, surrounded by small villages of native style huts. As the plane landed, the first thing to strike our eyes was a large "Texaco" sign. This was Africa—a mixture of old and new, of Western and native cultures.

The waiter in the terminal spoke French. There was a choice of beer, coffee, Coca-Cola, or an orange drink. Since I could not understand the waiter, I pointed to indicate I would take what the Nigerian students at the table were ordering. And I found myself with a bottle of beer.

Our next stop was Monrovia, Liberia. We saw nothing of the town as clouds and then steamed windows obscured the view. All sat in the plane during the stop as a heavy rain poured down.

Next stop, Accra, Ghana. The clouds beneath the airliner began to disperse

(Continued on Page 18)

YOUNG MISSIONARY'S FIRST DAY

by FATHER TOM POTTS, S.V.D.



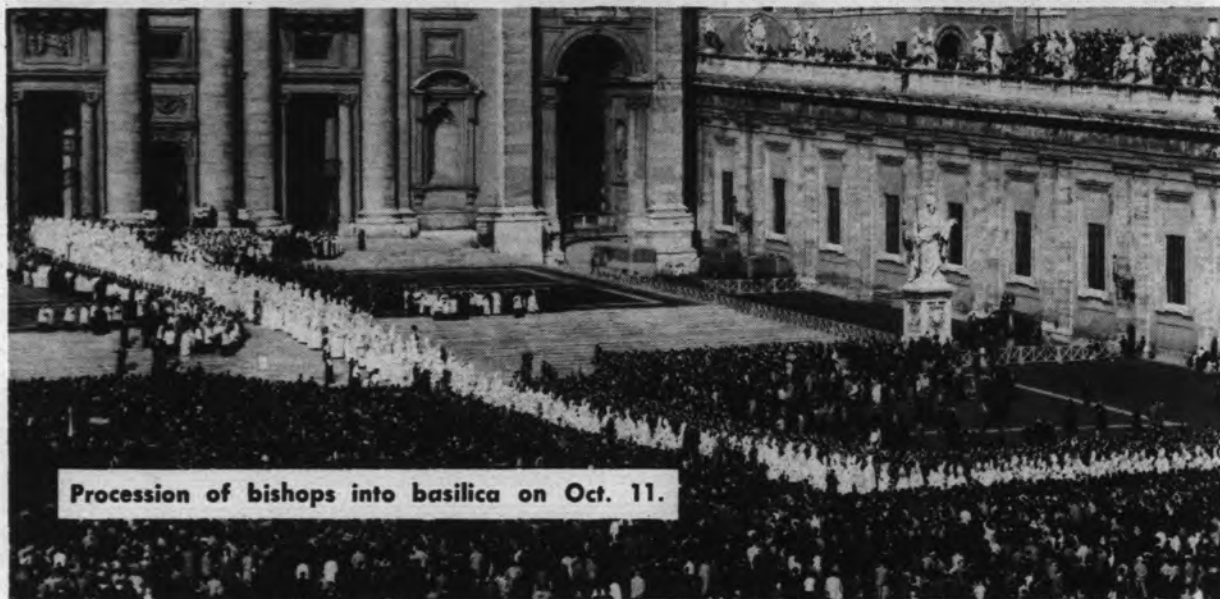
THE COUNCIL
IN PHOTOS



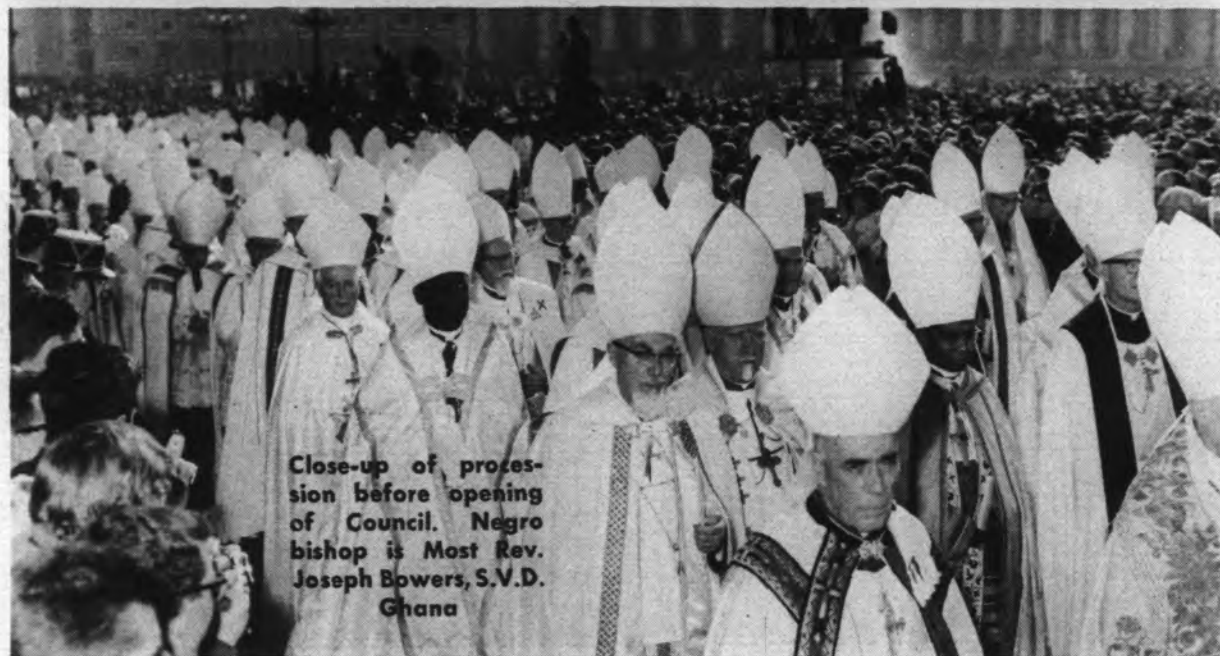
THE COUNCIL



St. Peter's Basilica, scene of the Council

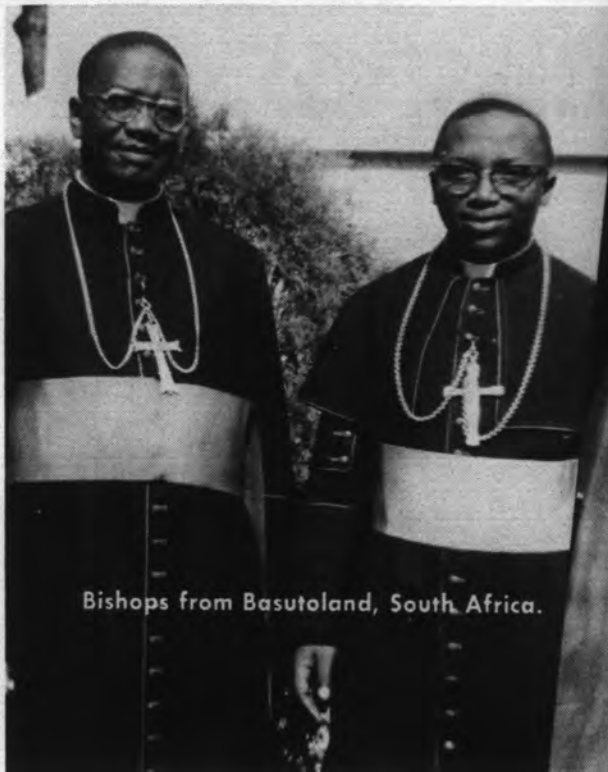


Procession of bishops into basilica on Oct. 11.



Close-up of procession before opening of Council. Negro bishop is Most Rev. Joseph Bowers, S.V.D. Ghana

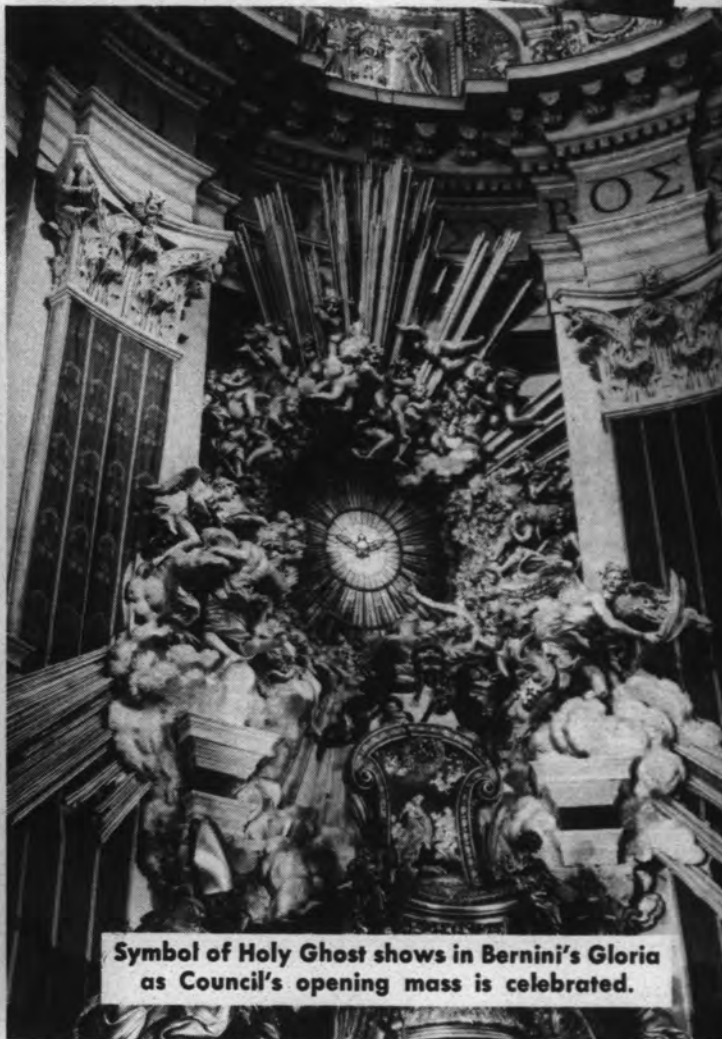
IN PHOTOS



Bishops from Basutoland, South Africa.



Cardinal Thomas Tien, S.V.D. of China leaves his order's headquarters in Rome for Council.



Symbol of Holy Ghost shows in Bernini's Gloria as Council's opening mass is celebrated.

NEGRO BISHOPS OF CATH O

The Divine Word Messenger's current listing of Catholic Negro bishops counts 60 Negro bishops. The listing of their names, dioceses, with years of consecration, follows. The Messenger is indebted to Rev. Carlos A. Lewis, S.V.D. at Rome for the entirety of its information on the Negro bishops. It is noted here that the total of sixty will increase soon as Father Lewis completes his inquiry after Negro bishops in Brazil, and as Pope John continues to name more Negro bishops. Purposely excluded from this listing are the three Madagascan bishops. The population of the Malagasy Republic (formerly Madagascar) is an admixture of various races: Malaya-Polynesian, Negro, Arabian, etc.

Mention may be made here that two Negro bishops were elected to important positions in the Third General Session of the Council at Rome on October 20. Elected to the Commission (Committee) for the Missions were Cardinal Laurian Rugambwa of Bukoba, Tanganyika, and Archbishop John Baptiste Zoa of Yaounde, Cameroon.

Brief biographies, with photos, of five new Negro bishops are being presented in this issue.

Bishop Essuah of Kumasi, Ghana

The Most Rev. Joseph Essuah was born on August 21, 1908 at Benyin Apolonia in the Cape Coast Archdiocese, Ghana. He studied theology at St. Therese Seminary, Amisano (Ghana) and was ordained to the priesthood on December 13, 1942. He later earned the Bachelor of Arts degree at Cork University, Ireland. Father Essuah served as curate, editor of the diocesan weekly, professor at the minor seminary, principal of St. Augustine's School and diocesan consultant. He was consecrated by Archbishop John Amissah of Cape Coast, also a Ghanaian, on June 17, 1962. The Diocese of Kumasi has about 140,000 Catholics.

Bishop Mbali of Buta, The Congo

Bishop James Mbali, a member of the diocesan clergy, was named Bishop of Buta, Republic of the Congo, Africa, by Pope John in August, 1961. He was consecrated bishop on November

12 of the same year in the Cathedral of Buta. The consecrator was Archbishop Gaston Mojaisky Perrelli, Apostolic Delegate to the Congo.

The new bishop was born at Ibembo (Eastern Province) in the Congo in 1921. He was baptized at the age of seven. His father is deceased. His mother, who embraced the Faith in 1936, is still living.

After pursuing philosophical and theological studies at the major seminary of Niangara, Congo, the seminarian Mbali was ordained priest on December 20, 1947. In the first years of his priesthood Father Mbali served as professor in the minor seminary and normal school. He later was assigned to pastoral work in the missions (1952-1961). He was named Vicar General of the Diocese of Buta in July, 1960.

The Diocese of Buta has 60,000 Catholics in a total population of 238,000. There are 61 priests serving in the diocese, 15 of whom are Congo-

TH OLIC CHURCH

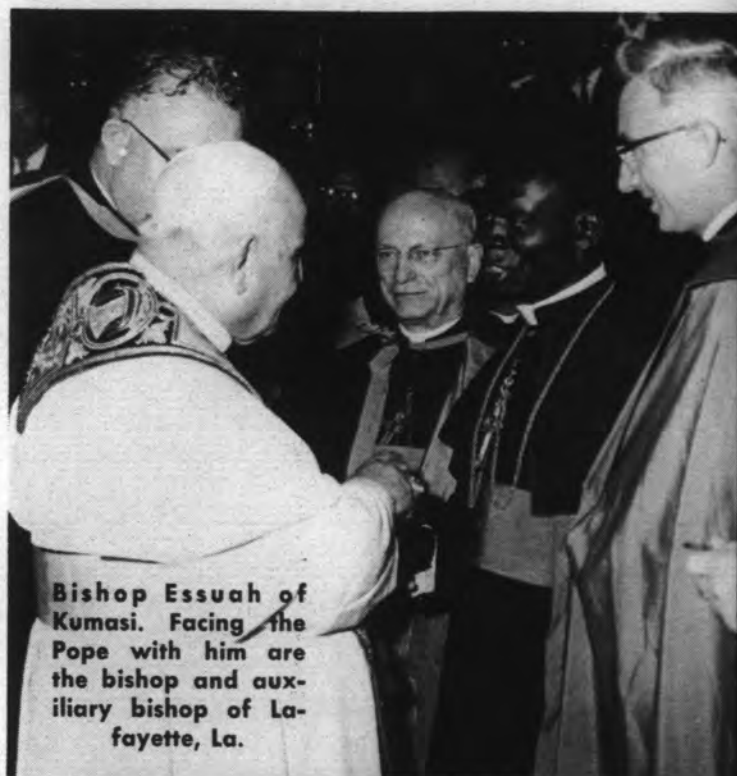
lese. The rest are Belgian Norbertine Fathers. The episcopal motto of Bishop Mbali is: "*Iter para tutum*" (Prepare a safe journey for us, O Mary).

Bishop Sangare of Bamako, Mali

The Most Rev. Luke Sangaré, Archbishop of Bamako, Mali Republic, was born on June 20, 1925. He was ordained on September 12, 1954 after studies at the regional seminary in Koumi, Upper Volta. In 1959 he went to Rome where he earned the degree of licentiate in theology at the Gregorian University in 1961. He was named rector of the Cathedral of Bamako when he returned to Mali. Father Sangaré was appointed Archbishop of Bamako by Pope John on March 10, 1962. The archdiocese has about 12,000 Catholics.

Bishop Ndudi of Boma, The Congo

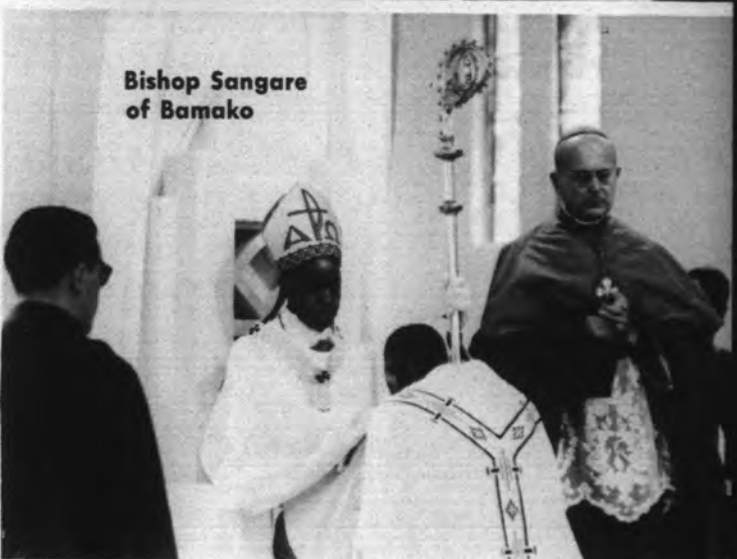
Most Rev. Raymond Ndudi, Auxiliary Bishop of Boma, The Congo, was born in 1911 at Kilengi of pagan parents who were converted before their death. He was baptized at the age of nine. He was ordained a priest on March 25, 1940 after completing theological studies at the regional seminary of Kabwe. He served as professor in the minor seminary and later engaged in pastoral work. Father Ndudi was named Vicar General of the Diocese of Boma in 1959. He was consecrated bishop on September 23, 1962. The diocese has over 250,000 Catholics. Missionaries of the Immaculate Heart of Mary staff most of the parishes.



Bishop Essuah of Kumasi. Facing the Pope with him are the bishop and auxiliary bishop of Lafayette, La.



Bishop Mbali of Buta

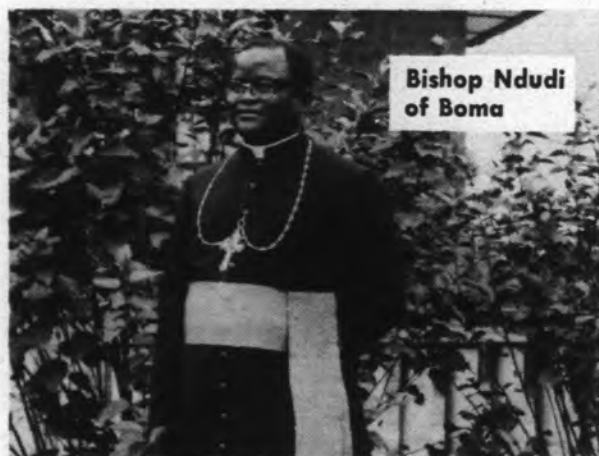


Bishop Sangare of Bamako

LISTING OF THE

Bishop Kuba of Mahagi, The Congo

The Most Rev. Thomas Kuba, Bishop of the newly-created Diocese of Mahagi, The Congo, was born in 1917 at Ubiko in the Mahagi territory. He was ordained a priest on August 15, 1948 after completing his theological studies at the regional seminary in Nyakibanda, Ruanda. In 1951 Father Kuba was named pastor of the Cathedral of Bunia (the diocese from which Mahagi was detached). In 1959 he was named Vicar General for the southern part of the Diocese of Bunia. In 1961 Father Kuba went to Brussels for a year of study at the International Catechetical Center, "*Lumen Vitae*". He was consecrated bishop on October 10, 1962 at Rome in the Propaganda College chapel by Cardinal Gregory Peter Agagianian. His new diocese has 203,000 Catholics.



Bishop Ndudi
of Boma



Bishop Kuba
of Mahagi

Cardinal (1)

Laurian Cardinal Rugambwa;
Bukoba, Tanganyika (1952, 1960)

Archbishops (Residential—13)

Bernard Gantin; Cotonou, Dahomey
(1957, 1960)

John K. Amissah; Cape Coast, Ghana
(1957, 1960)

Bernard Yago; Abidjan, Ivory Coast
(1960)

Paul Zoungrana, W.F.; Ouagadougou,
Republic of Volta (1960)

Mark Mihayo; Tabora, Tanganyika
(1960)

Joseph Kiwanuka, W.F.; Rubaga,
Uganda (1939, 1961)

Emmanuel Mabathoana, O.M.I.;
Maseru, Basutoland (1953, 1961)

John Baptiste Zoa; Yaoundé, Came-
roon (1961)

Hyacinth Thiandoum; Dakar, Senegal
(1962)

Raymond Tchidimbo, C.S.Sp.; Cona-
kry, Guinea (1962)

Luke Sangaré; Bamako, Republic of
Mali (1962)

Asrate Mariam Jemerru; Addis
Ababa, Ethiopia (1958, 1962)

Robert Dosseh; Lome, Togo (1962)

Bishops (Residential—27)

Aloysius Bigirumwami; Nyundo,
Ruandi-Urundi (1952)

Prosper Dodds, C.S.Sp.; Ziguinchor,
Senegal (1952)

Joseph O. Bowers, S.V.D.; Accra,
Ghana (1953)

Bonaventure Dlamini, F.F.J.;
Umzimkulu, Natal (1954)

Paul Etoga; Mbalmayo, Cameroon
(1955)

Thomas Mongo; Douala, Cameroon
(1956)

*Figures in parentheses show—1/ year of con-
secration, 2/ subsequent elevation.

E CATHOLIC NEGRO BISHOPS*

Dieudonné Yougbaré; Koupela,
Haute-Volta (1956)
Maurice Otunga; Kisii, Kenya (1957)
Cornelio Chitsulo; Dedza, Nyasaland
(1957)
Charles Msakila; Karema, Tanganyika
(1958)
Anthony G. Nwedo, C.S.Sp.;
Umuahia, Nigeria (1959)
Joseph Nkongolo; Luebo, The Congo
(1959)
Michael Ntuyahaga; Usumbura,
Ruanda-Urundi (1959)
Joseph Kilasara, C.S.Sp.; Moshi,
Nigeria (1960)
Peter Poreku Dery; Wa, Ghana
(1960)
Joseph Busimba; Goma, The Congo
(1960)
Ignatius Phakoe, O.M.I.; Leribe,
Basutoland (1961)
Andrew Makarakiza, W.F.; Ngozi,
Ruanda-Urundi (1961)
Godfrey Okoye, C.S.Sp.; Port
Harcourt, Nigeria (1961)
Abraham François; Asmara, Eritrea
(Ethiopia) (1961)
James Mbali; Buta, The Congo (1961)
Joseph Siboama; Ruhengeri, Ruanda
(1961)
Haile Mariam Cahsai; Adigrat,
Ethiopia (1951, 1961)
John Baptist Gahamanyi; Astrida,
Ruanda (1962)
Adrian Ddungu; Masaka, Uganda
(1962)
Joseph Amihere Essuah; Kumasi,
Ghana (1962)
Thomas Kuba; Mahagi, The Congo
(1962)

Bishops (Titular, Ordinary—1)

Ireneus Dud; Vicar Apostolic of
Bahr-el-Ghazal (1955) and Wau
(1960)

Bishops (Titular, Auxiliaries—17)

Remy Augustin, S.M.M.;
Port-au-Prince, Haiti (1953)
Dominic Ekandem; Calabar, Nigeria
(1954)
Elias Mchone; Dar-es-Salaam,
Tanganyika (1956)
Pierre Kimbondo; Kisantu,
The Congo (1956)
John C. Anyogu; Onitsha, Nigeria
(1957)
John K. Amuzu Aggey; Lagos,
Nigeria (1957)
Joseph Malulu; Leopoldville,
The Congo (1959)
Renatus B. Lwamosa; Mwanza,
Tanganyika (1960)
Simon Nzita; Matadi, The Congo
(1960)
Gervase Nkalango; Bukoba,
Tanganyika (1961)
Caesar Gatimo; Nyeri, Kenya
(1961)
Louis Nganga; Lisala, The Congo
(1961)
Francis Ndong; Libreville, Gabon
(1961)
Alexander Nzundu; Kikwit,
The Congo (1961)
Theophilus Mbemba; Brazzaville,
The Congo (1961)
James J. Komba; Peramiho,
Tanganyika (1962)
Raymond Ndudi; Boma, The Congo
(1962)

Bishops (Titular, retired—1)

Ghebre-Jesus Jacob; former Exarch
Apostolic of Eritrea; now in Rome
(1951)

Bishop (Recently deceased—1)

Bernard Manyurane; Bishop-elect of
Ruhengeri, Ruanda; died in Rome,
May, 1961 shortly before his con-
secration. *Not included in total of
60 living bishops listed.*





Brother
Stephen
(center)
in
Ghana



Divine Word Missionaries number about 5,000. Last January the exact count was 4,932. Among that number were included 1,373 Divine Word Brothers. So, the Brothers in the order make up more than one-fourth of all Divine Word Missionaries. These men, as is usual with religious Brothers everywhere, are not ministers of the Gospel, but contribute heavily to advance Catholicism. Wherever there are Divine Word missions you can find Divine Word Brothers working with their brains and with their muscle to help the priests of their order. They are in Africa, India, South America, etc. The Brothers who work in the United States are found generally at seminaries, or at schools, or at religious houses of the order. The above pictures show a few such Brothers in the U.S. engaged in some of the clerical and maintenance work needed to run their order's seminaries and religious houses in this country. Like other Divine Word Brothers from the U.S. before them, they could be assigned to some Divine Word foreign mission at any time.

For the young man up to age 30 (after that age acceptance is more rare) who wants to serve God without taking on the responsibilities of the priesthood ministry we point to the Divine Word Brotherhood.

Write to: Vocation Director, Divine Word Missionaries, Bay Saint Louis Miss.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

MISSIONARY'S FIRST DAY

(Continued from Page 8)

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Then the plane circled to land. As directed by the stewardess, I took two Chloroquine pills — my first weekly dosage against malaria. A bus drove us to the immigration section of the terminal, where I was surrounded by three Divine Word Missionaries and a diocesan priest. Two were old friends, Brothers Stephan and Valentine with whom I had lived in Bay St. Louis, Mississippi. Two Volkswagens carried us and my bags past Flagstaff House, temporary residence of President Kwame Nkrumah, past the spacious houses in the formerly European section of Accra, past the towering Cathedral of the Holy Spirit, to the Regional headquarters of our missionaries in Ghana. I immediately felt at home with several American priests and brothers with whom I had lived and studied in years gone by.

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At about ten that night we returned to Accra, and I was soon climbing under a mosquito net into bed for the first time. Only then did I realize how tired I was. Thus ended my first day in Africa. The following days were to be filled with visits to parishes and points of interest in Accra, a trip to the new harbour at Tema where ships of Communist and free nations float side by side, and my first contacts with the local people. Soon I was to leave Accra for my assignment on the staff of St. John's College and Seminary in Effiduase, fifty miles to the North. I was happy that now, after fifteen years of preparation, I was to begin my life's work as a missionary priest.

Rev. T. Potts, S.V.D.
St. John's College
P. O. Box 370
Effiduase-Koforidua
Ghana, West Africa

THE STATES AND MEASURES AGAINST DISCRIMINATION, as of July 1962

State	Negroes as per cent of population, 1960	Enforceable fair employment practice law	Law against discrimination in				Integration of public schools			
			Housing			Public accommodation	Complete ¹	Substantial	Begun	None
			Public	Publicly aided	Private					
New England:										
Maine	0.3					X	X			
New Hampshire	.3				X ²	X	X			
Vermont	.1					X	X			
Massachusetts	2.2	X	X	X	X	X	X			
Rhode Island	2.1	X	X			X	X			
Connecticut	4.2	X	X	X	X	X	X			
Middle Atlantic:										
New York	8.4	X	X	X	X	X	X			
New Jersey	8.5	X	X	X	X	X	X			
Pennsylvania	7.5	X	X	X	X	X	X			
East North Central:										
Ohio	8.1	X				X	X			
Indiana	5.8		X	X ³		X	X			
Illinois	10.3	X		X ³		X	X			
Michigan	9.2	X	X			X	X			
Wisconsin	1.9	X	X	X		X	X			
West North Central:										
Minnesota	.7	X	X	X	X	X	X			
Iowa	.9					X	X			
Missouri	9.0	X						X		
North Dakota	.1					X	X			
South Dakota	.2						X			
Nebraska	2.1					X	X			
Kansas	4.2	X				X	X			
South Atlantic:										
Delaware	13.6	X						X		
Maryland	16.7							X		
District of Columbia	53.9					X	X			
Virginia	20.6								X	
West Virginia	4.8							X		
North Carolina	24.5								X	
South Carolina	34.8								X	
Georgia	28.5								X	X
Florida	17.8								X	
East South Central:										
Kentucky	7.1							X		
Tennessee	16.5								X	
Alabama	30.0									X
Mississippi	42.0									X ⁴
West South Central:										
Arkansas	21.8								X	
Louisiana	31.9								X	
Oklahoma	6.6							X		
Texas	12.4							X		
Mountain:										
Montana	.2			X ³		X	X			
Idaho	.2					X	X			
Wyoming	.7					X	X			
Colorado	2.3	X	X	X	X	X	X			
New Mexico	1.8	X				X	X			
Arizona	3.3						X			
Utah	.5						X			
Nevada	4.7						X			
Pacific:										
Washington	1.7	X	X	X		X	X			
Oregon	1.0	X	X	X	X	X	X			
California	5.6	X	X	X		X	X			
Alaska	3.0	X				X	X			
Hawaii	.8						X			

¹Complete in theory. However, some schools in northern and western states have been found in fact to be segregated. While most such practices are believed to have been stopped, a number of suits still before the courts in mid-1962 alleged discrimination of various kinds.

²Private rental housing only.

³Urban redevelopment housing only.

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(Continued from Page 8)

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New Mexico	1.8	X				X	X			
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Nevada	4.7						X			
Pacific:										
Washington	1.7	X	X	X		X	X			
Oregon	1.0	X	X	X	X	X	X			
California	5.6	X	X	X		X	X			
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The Holy Spirit

SPIRITUAL READING

by the late

REV. BRUNO HAGSPIEL, S.V.D.

As a Christian, I am bound to live a life of *chastity*. But how can I persevere in chastity, if I no longer see in my body the consecrated temple of the living God and a place that must be kept holy? Or if I no longer have a religious respect for the body of my fellow man which is also the sacred temple of the Spirit of God? By keeping this doctrine always before us, we shall be better able to act nobly, to live lives of purity, and thus set a good example to others in the midst of this mad world.

Moreover, as a Christian, I must practice *joyful confidence in God* in all conditions of life. But how can I do this perseveringly unless I confidently carry the conviction that He who "dwelleth in me is stronger than all that might rise up against me"? I must remember that from the very center of my soul God rules the universe, regulating the course of all events, and arranging all things in such a way that ultimately they must serve His highest interest. A joyful confidence may thus be mine, provided I love Him and entrust myself to Him and cling to Him: "To those that love God, *all things work together unto good.*"

In this world of sudden events and sudden changes, in these days of growing unrest and gloom and depression, do we not need such trust and confidence in God more than ever before? What if we in our own country should have to face such days of bloodshed and persecution as our brethren have had to face in Russia, in Mexico, in Spain, in Germany, in Austria, in Poland, in China, and in Hungary? How shall we be able to bear such trials bravely and valiantly, if we are not

strong in our trust and confidence in the Indwelling Spirit of the living God?

The practice of all the Christian virtues will be decidedly facilitated once we have trained ourselves to be constantly under the guidance of the Holy Spirit, to think of Him frequently, and to turn to Him often for counsel and advice, for light and strength.

How much more shall we come to *dread and abhor and detest and shun every deliberate sin* when we come to realize that every deliberate transgression of the law of God or of any solemn pledge given to Him, like the religious vows, is actually a desecration of the very temple of God, a real sacrilege in the true sense of the word!

We shall find it much easier to *walk constantly in the presence* of God, when we think of Him not only in a general way as we think of His omnipresence, but when we think of Him dwelling within us, permeating and penetrating us. This would truly be the most noble and most beautiful way of walking constantly in His presence.

All spiritual writers lay much stress upon the practice of walking in God's presence because they realize that it is one of the best means of advancing holiness. Cardinal Mercier rightly calls this frequent thought of the indwelling divine Guest of our souls, this rejoicing in His presence within us, "a secret of sanctity." He writes: "I am going to reveal to you a secret of

Votive act . . .

In thanks to St. Anthony for favor received I
send \$25 for a poor mission. T.M.B.

sanctity and happiness. If every day during five minutes you will keep your imagination quiet, shut your eyes to all the things of sense, and close your ears to all the sounds of earth, so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit, speaking there to the Holy Spirit, saying:

O Holy Spirit, soul of my soul, I adore Thee. Enlighten, guide, strengthen, and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in everything that Thou permittest to happen to me; only show me what is Thy will!

If you do this, your life will pass happily and serenely. Consolation will abound even in the midst of troubles. Grace will be given in proportion to the trial as well as the strength to bear it, bringing you to the gates of Paradise full of merit. This submission to the Holy Spirit is *the* secret of sanctity."

To neglect a visitor or guest is generally considered a great lack of courtesy. If, after a hasty reception and a few mechanical words of welcome, one is left alone in a parlor and ignored, how it hurts—especially if the neglect is on the part of those one loves! How much, then, must it hurt the Divine Guest dwelling within us when we make nothing of His Presence, not only for a few hours or days, but for months and years!

Let us change this attitude of coldness and indifference. Let us rejoice in His presence. Let us tell Him all about our trials, humiliations, and difficulties, and ask for His advice, for His help and assistance. Let us prove to Him that we trust Him, that we care for Him, by often calling for His aid. Let us make little sacrifices that He may be better known and loved. He will never be outdone in generosity. He will never fail us when we call on Him. He will never forsake us.



NOVENA to SACRED HEART

January 31-February 8

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name

Address

City Zone

State

Intentions

.....

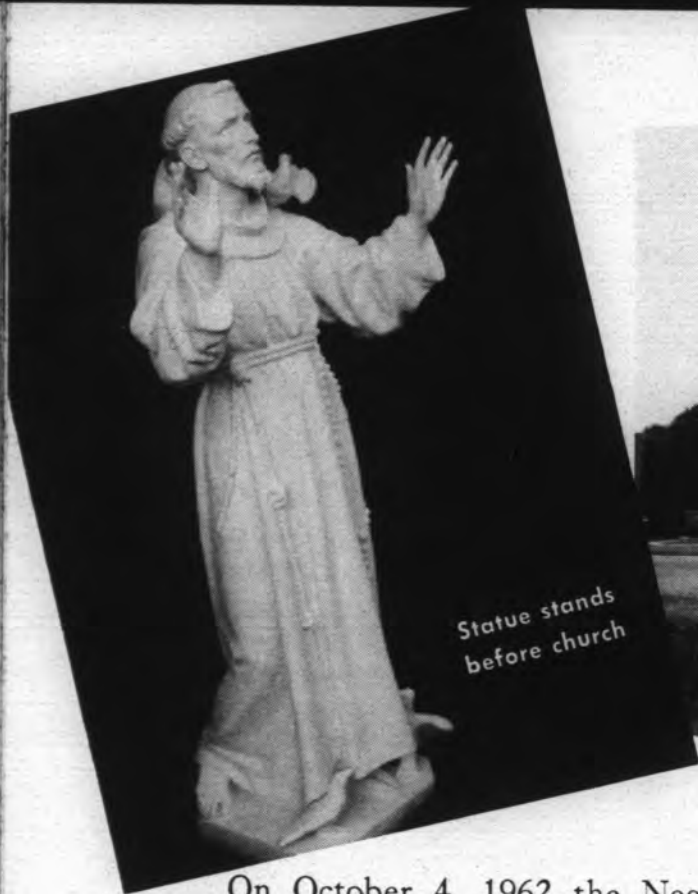
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Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above. Monthly devotional letter.)



Statue stands
before church



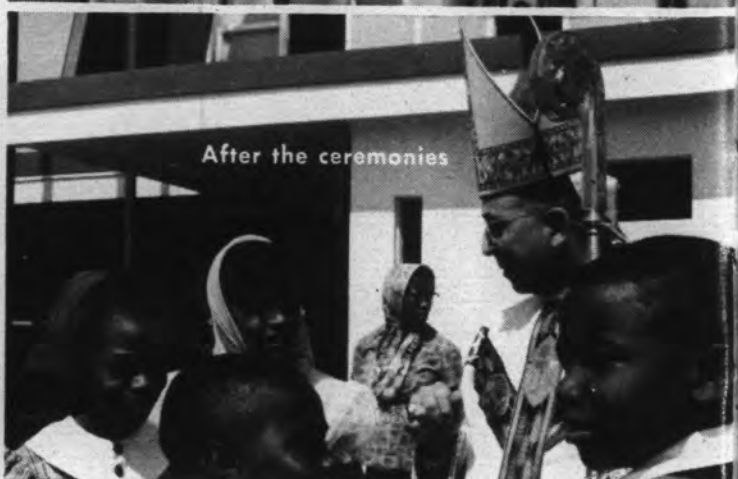
ST. FRANCIS CHURCH

Greenwood, Mississippi

On October 4, 1962 the Negro Missions of the South received one of their most modernly designed churches. The Franciscan Missionaries (of Pulaski, Wisconsin) dedicated St. Francis Church at Greenwood, Mississippi that day. Most Rev. Joseph Brunini, D.D., Auxiliary Bishop of the Natchez-Jackson Diocese officiated. In attendance among the many members of the clergy and laity was Divine Word Missionaries' provincial, Very Rev. Robert C. Hunter, S.V.D. to offer congratulations to the missionaries and to their parishioners.



Bishop Brunini



After the ceremonies

National Conference on Religion and Race

American Catholics can be proud at the unique gathering that was slated for January 14-17, 1963 at Chicago's Edgewater Beach Hotel. It is the National Conference on Religion and Race, the first such ever attempted in the U.S. And our National Catholic Conference for Interracial Justice, as Secretariat for the meeting, played the key role in conceiving, planning, and executing it. For the first time, official national agencies of all the U.S. major faith groups planned to convene and cosponsor a conference.

One of the convening agencies was the Social Action Department of the National Catholic Welfare Conference with the approval of the American Catholic Bishops. More than 70 national religious and religiously identified organizations planned to send delegates to discuss race relations, a topic on which the major faith groups have a common moral commitment.

Among the Catholic organizations represented were: National Catholic Conference for Interracial Justice;

Knights of Peter Claver; National Catholic Social Action Conference; National Catholic Youth Organization Federation; National Council of Catholic Men; National Council of Catholic Women; National Federation of Catholic College Students; National Newman Club Federation; Third Order of St. Francis; Action for Interracial Understanding; Young Christian Workers; Youth Department, National Catholic Welfare Conference.

A key speaker at the conference was to be Dr. Martin Luther King, Jr., president of the Southern Christian Leadership Conference, and renowned leader in the American Negro's struggle for better interracial understanding.

Read the new life story

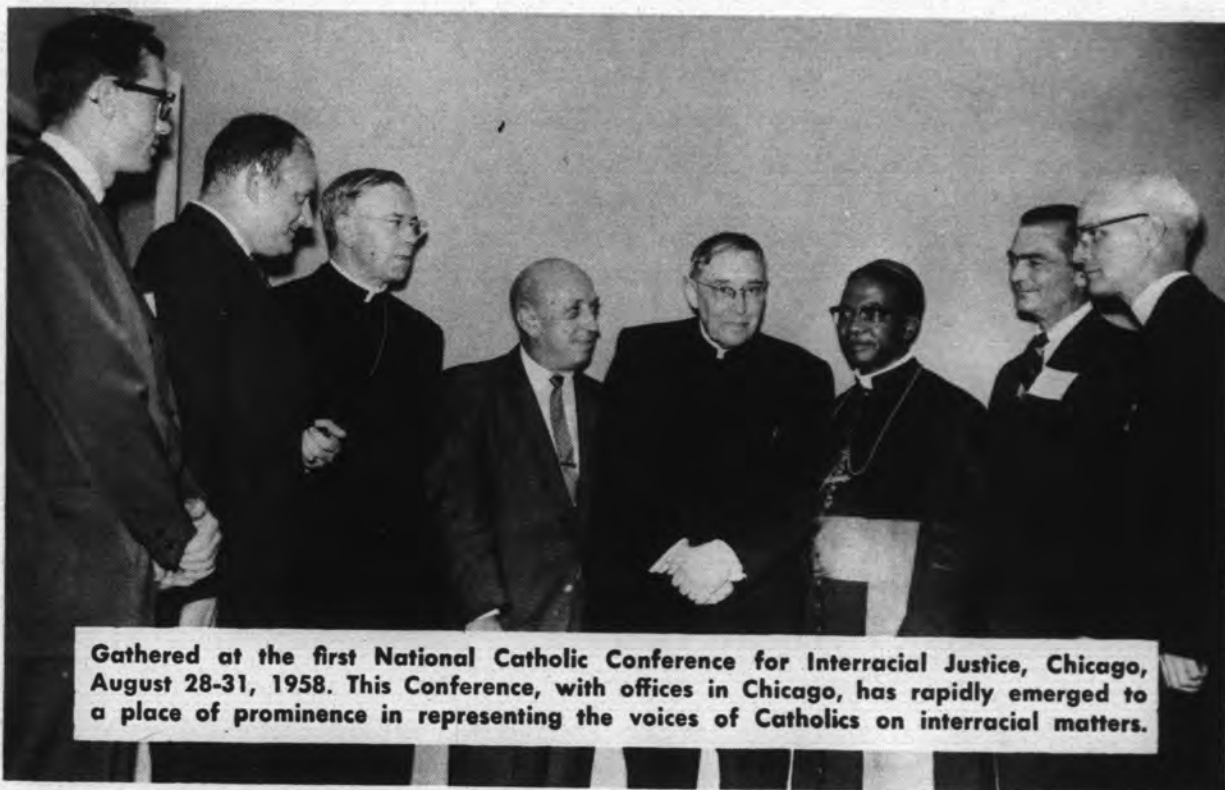
ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D. author of **Catholic Negro Bishops***

25¢

Send order for copies, with payment, to: Divine Word Seminary, Bay Saint Louis, Mississippi.

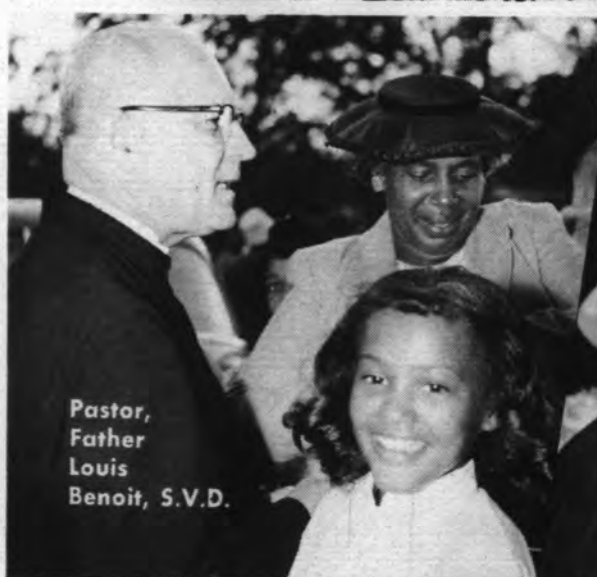
*available at same address for \$1.00



Gathered at the first National Catholic Conference for Interracial Justice, Chicago, August 28-31, 1958. This Conference, with offices in Chicago, has rapidly emerged to a place of prominence in representing the voices of Catholics on interracial matters.



**50th anniversary, Sacred Heart Mission, Greenville, Miss.,
October 28, 1962**



**Pastor,
Father
Louis
Benoit, S.V.D.**



**Provincial
Hunter
gives
address.**



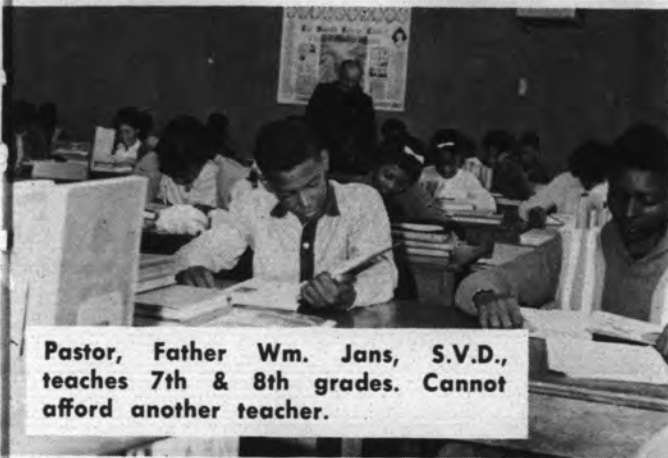
**Students' skit re-
tells mission's his-
tory; here-the
laying of first
foundation in
1913.**



**Assistant, Mal-
colm O'Leary,
S.V.D., sings with
glee club for pro-
gram skillfully ar-
ranged with aid
of Sisters.**



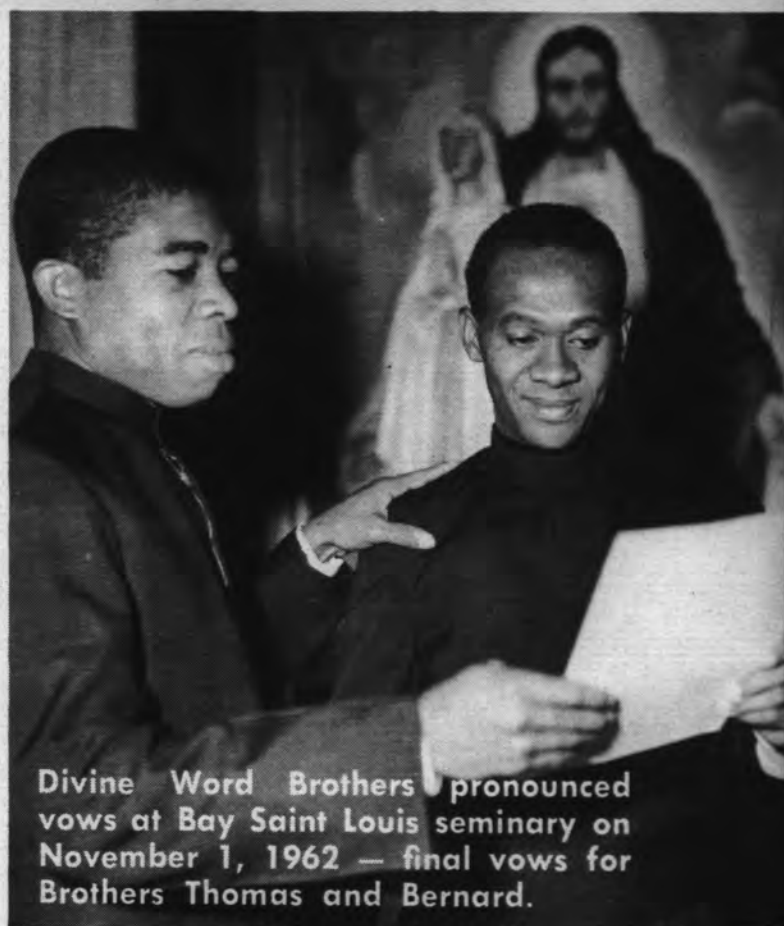
**St. Martin de
Porres Mission,
Davant, La.**



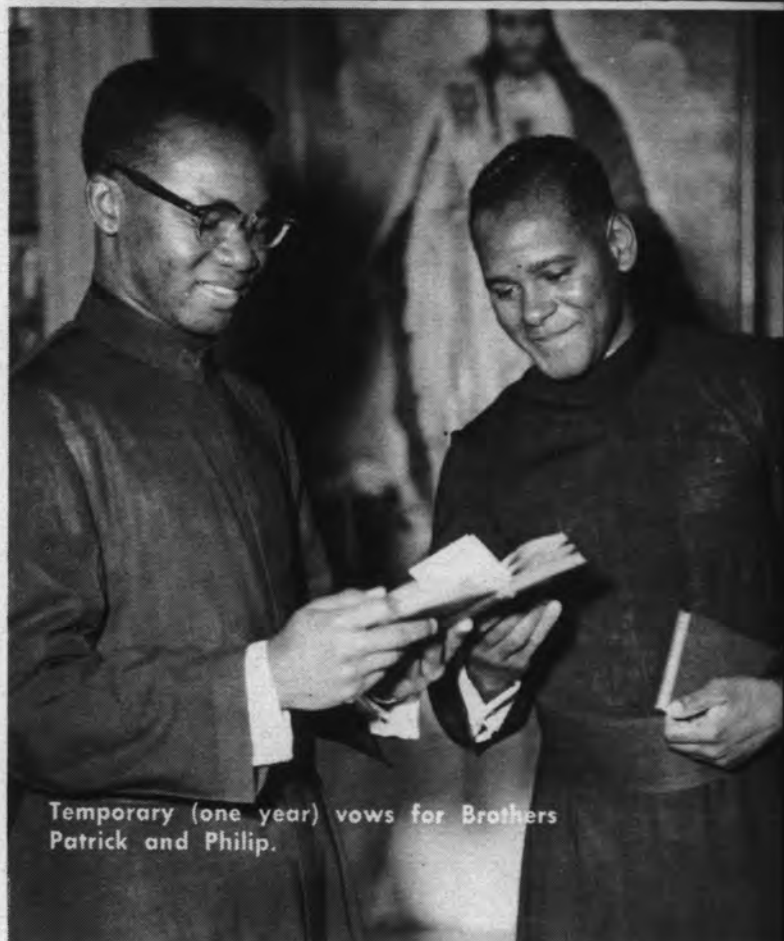
**Pastor, Father Wm. Jans, S.V.D.,
teaches 7th & 8th grades. Cannot
afford another teacher.**



**Parishioner in the
new cemetery.**



**Divine Word Brothers pronounced
vows at Bay Saint Louis seminary on
November 1, 1962 — final vows for
Brothers Thomas and Bernard.**



**Temporary (one year) vows for Brothers
Patrick and Philip.**

ALONG THE DIVINE WORD MISSION



Father Peter de Boer, S.V.D., pastor of our St. Leo Parish in Los Angeles, Calif., has just about completed the renewal of the sanctuary in the church which our missionaries began administering in 1957. The church serves a congregation made up mostly of Negroes and Spanish Americans. Marble altars and communion rail have been introduced along with new statues. Meanwhile the parish is building a new four-room school costing about \$80,000. The School Sisters of Notre Dame de Namur staff the school. A convent is planned for them on the school grounds.



In September, 1962 the Divine Word High School in Los Angeles was begun. It was named **Verbum Dei**, the Latin title for the English name in the foregoing sentence. Its beginnings were humble enough. Only four priests were available to teach 66 students who were divided into three groupings. The three priests are Father Joseph Francis, S.V.D., the principal; Father Alex Hoefler, S.V.D.; Father Mark Figaro, S.V.D.; and Father James Henry, S.V.D. The school is housed for the present in the parish hall of St. Leo Parish (its former church building). But 6 acres have been acquired nearby on Los Angeles' Central Avenue where a \$650,000 building will be raised to house the school. The entire project is under the direction of the Los Angeles Archdiocesan School Board. Divine Word Missionaries are the school's salaried staff.



The three Divine Word Missionaries on station in Arkansas recently came in for a generous share of publicity when the Little Rock diocesan weekly, **The Guardian**, featured each of the three in turn in successive issues. They are Father Lawrence Friedel, S.V.D. at Little Rock; Father Louis Nau, S.V.D. at North Little Rock; and Father Joseph Kehrer, S.V.D. at Pine Bluff. A biographical sketch accompanied a photo of each in the paper's project of acquainting Catholics of the state with their priests.



Baptism at St. Peter's, Pine Bluff, Ark.



Converts and sponsors at St. Peter's, Pine Bluff, Ark.



In 1958 Divine Word Missionaries acquired a house in Hollywood, Calif. It was opened that year reportedly as a "house of rest and recuperation" for afflicted missionaries. Father William Benz, S.V.D. is the administrator. These photos of the imposing house are the first to appear in the *Divine Word Messenger*.



PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

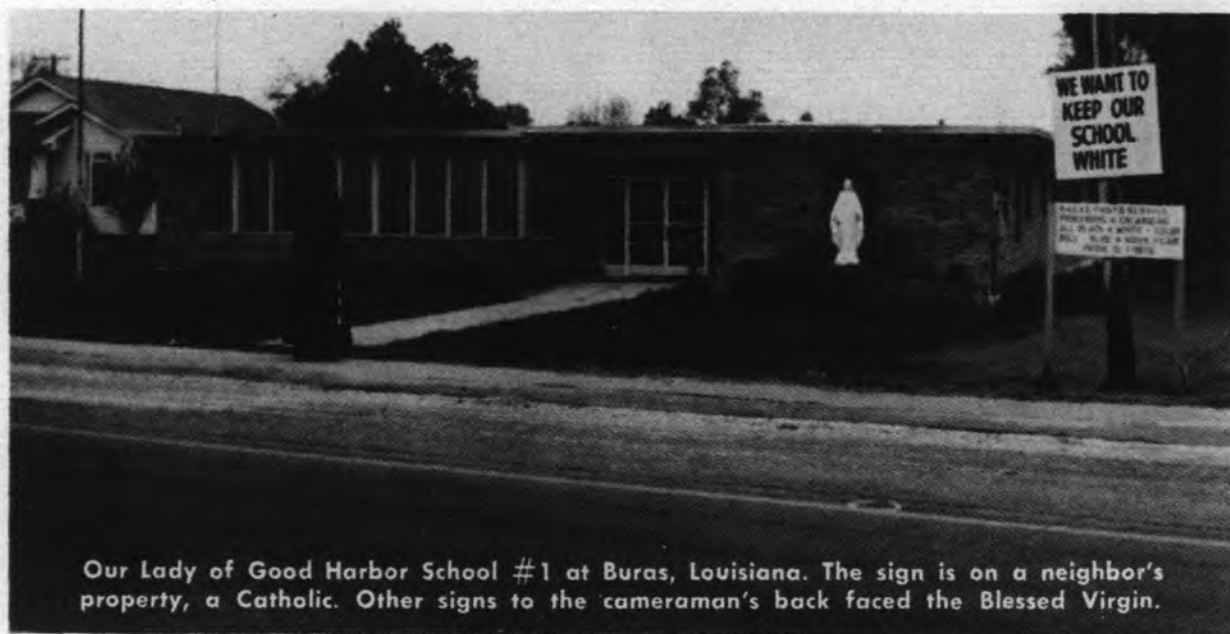
Boys!

Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
already in high school;
already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI



Our Lady of Good Harbor School #1 at Buras, Louisiana. The sign is on a neighbor's property, a Catholic. Other signs to the cameraman's back faced the Blessed Virgin.

EYES OPEN AS A SCHOOL CLOSES

by HUBERT SINGLETON, S.V.D.

Buras, Louisiana is on the west side of the Mississippi River far down in Plaquemines (PLAK-min) Parish, the long finger of land jutting into the Gulf of Mexico below New Orleans. There are two Catholic schools in Buras. Franciscan priests and nuns administer and staff both. Our Lady of Good Harbor School #1 is by far the older. It has served a community of colored people for many years. It is referred to locally as "the mulatto school." Our Lady of Good Harbor School #2 is of more recent date. It has served whites since its opening. The whites at Buras object to its being designated #2 as though the numerical order implies a second fiddle role to the school for colored. How the modern and very large brick school could be considered second fiddle to the humble little wooden #1 remains a mystery except, perhaps, in the mind of a racist.

In September, 1962 white segregationists at Buras urged on (*intimidated* is the more correct word according to an opinion widely held locally) by a political power faction in Louisiana forced the closing of Our Lady of Good Harbor School #2. Catholic administrators had admitted a few Negro pupils among the pre-

viously all-white enrollment. The school is still closed. Most of the children have enrolled at a public school where reports have it some among them are daily subjected to ridicule. The principal of the parochial school remains at Buras but merely as a matter of principle. The other nuns who had helped her staff the school have been assigned elsewhere by their order.

Meanwhile, about a mile away up the highway which runs the length of Plaquemines Parish, Our Lady of Good Harbor School #1 remains open and its two Franciscan nuns teach more than 100 children in 2 packed classrooms. One classroom holds grades 1 to 3. The other holds grades 4 to 8. These pupils are colored, but some of them are lighter in complexion than many of the pupils at the public school for whites. And many of them bear family names found among the whites of this small marshland community. Could it be that some of these colored and white pupils are related? Blood cousins, maybe? If so, then integration came to Buras long before September, 1962 and one wonders why then did the racists raise such a howl about the

admission of a few colored children among the whites.

At the height of the tragedy in Buras a report was circulated nationally that also Our Lady of Good Harbor School #1 (the report called it "the mulatto school") had closed when a few Negro children of darker complexion had enrolled. Actually the report was a falsehood, whether deliberately fabricated by the political powers-that-be in Plaquemines Parish or not is unknown to this writer. Perhaps it was a crude attempt to further embarrass the church authorities whose eyes were being roughly opened wide to the quality of Catholicism among the so-called Catholics of that part of Louisiana. Doubtless the racist politicoes were breathing hot for the chance to taunt the church authorities with, "See how even the colored people themselves resist the enrollment of darker complexion Negroes. And you expect the whites to welcome them!" The truth is, however, that the so-called mulatto school remained open and the newcomers were allowed to enroll no matter what the personal feelings of the people involved. If the colored people, the mulattoes, resented the presence of the newcomers they were sufficiently Catholic to listen to their church authorities telling them that parochial schools are to welcome all who ask to enter. No matter what the race or color. The same as Christ

Himself would have it. The racist politicians even refurbished a former barroom and equipped it well as an inducement to the mulattoes to abandon Our Lady of Good Harbor #1. Until now they have not of their own volition accepted the bribe. However, there is no way of knowing to what future decision in the matter they will be forced. The pressure tactics of the all-powerful politicoes in Plaquemines Parish are immense, precisely because they are all-powerful. One particular politician has held office and has gathered power there through years that antedate some people's memory. He is powerful enough to cut off even one's food and water. And he is a racist.

Stories are rampant in Buras (though narrated behind closed doors and without any particularly documenting evidence) how the political powers-that-be brought pressure on the whites and colored to foil Our Lady of Good Harbor Schools #1 and 2. If the stories are true then the Gestapo of Hitlerdom could have learned lessons from the Plaquemines Parish politicoes. And, if the stories are true they indicate that some of the whites at Buras are not the poor kind of Catholics they seem to be. Rather they would seem to be a normal kind of Catholics suffering an abnormally malicious kind of persecution.



Our Lady of Good Harbor School #1.



The refurbished barroom. Will the colored be forced to school for this?

WONDERFUL OLD FATHER OSWALD

(Continued from Page 7)

Par. B: Yes. He didn't listen to the voices of the whites as such, but he would obey the law.

Writer: Did the people think he said Mass too slow?

Par. A: Oh, no. He didn't go too slow. He usually had much work to do. He was just about right.

Writer: What about his sermons? Did they like his sermons? Did he fuss much?

Par. A: Yes, we liked his sermons very much. They were educational and religious, with advice. Be charitable. Love your neighbor. He used to teach people not to waste.

Writer: Did he ever preach about the white racists as such from the altar? you know, calling them by name?

Par. A: Oh, no!

Writer: But you knew what he meant when he said be patient and charitable and have brotherly love?

Par. C: Oh, yes!

Writer: Did most of the people under Father Oswald appear to like him, even among the group that opposed his work for the colored and tried by every inch to have him removed?

Par. C: I would say all liked him for the most part. But with some the attitude was that of children. You know there are children who like their parents but yet try to get them to do what they, the children, want. So it was with some among a certain group. Though they opposed Father Oswald and reported him, and tried to have him removed, it does not necessarily

mean they disliked him. Only they were acting like children, insisting on their own way against their own father.

Writer: What about the Protestant people?

Par. A: Oh, they liked Father Oswald very much. He made quite a few converts among them.

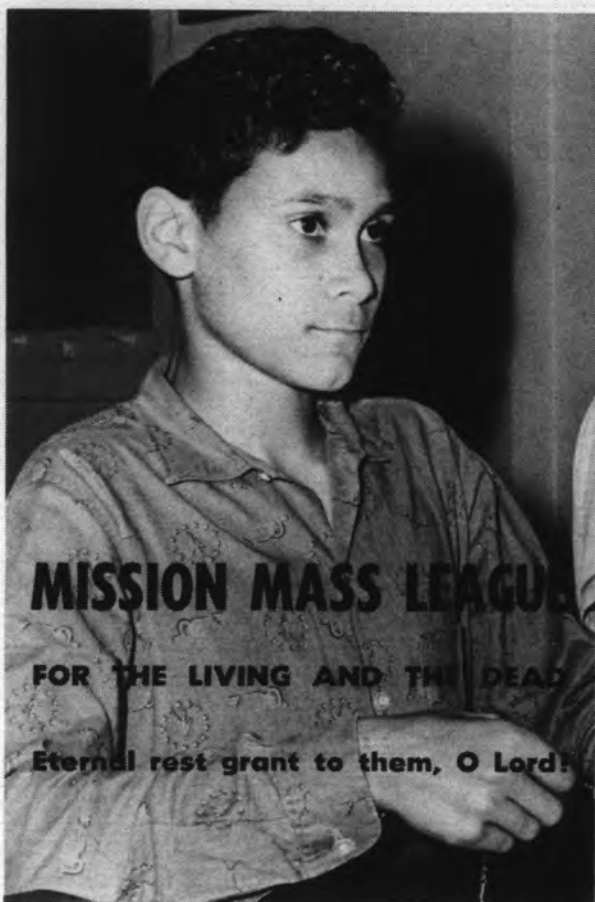
Par. B: That was the first time I saw a Protestant converted—when Father Oswald came. Right now there are many non-Catholics who still like him and are still being converted.

Writer: Father suffered very much in his illness, but he kept his suffering to himself. Is it true that he would not bother too much about the mosquitoes?

Par. A: He would just push them away. He would not kill them. He used to teach in catechism not to kill and the children would ask about killing mosquitoes. He would say we have to do sacrifice. Father was tough. He fell once when climbing out of the water cistern after repairing it. The men rushed to help him. He just picked himself up. Why, he mounted to the roof in the hurricane of 1947 to nail down the tin. That reminds me: one time he hired a man to work on the roof, and he talked with the man up there. He learned that the man had not been to confession for some years. He told the man to come down and he would hear his confession now before he worked any longer on the roof. Then he wouldn't let him go back up until he would have his first chance to go to Communion.

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Please inform us if you get more than one copy of the Messenger each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Messenger, Bay Saint Louis, Mississippi.



A highly recommended way to help your dear ones, living and dead, is by **ENROLLING** them in our **MISSION MASS LEAGUE**. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our **MISSION MASS LEAGUE**. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request _____

_____ membership for _____

_____, living—deceased (Encircle

correct word) at address _____

_____ City _____

Zone _____ State _____



NOW LOOK AGAIN....



Wont' you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for following items:

- ☐ Prayer book racks (35) _____ \$ 5 each
- ☐ Kneelers (8) _____ \$ 10 each
- ☐ Stations of Cross (14) _____ \$ 15 each
- ☐ Sanctuary chairs (3) _____ \$ 25 each
- ☐ Holy water basin _____ \$ 25
- ☐ Pews (8) _____ \$ 75 each
- ☐ Communion rail _____ \$150
- ☐ Vestment case _____ \$200
- ☐ Statues (2) _____ \$250 each
- ☐ OTHER ITEMS, MISCELLANEA _____ \$ 5 each

Name _____

Address _____

State _____

City _____ Zone _____

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MISSION GIFT AGREEMENT (Annuity)



Look to the Future . . .

Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! **Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

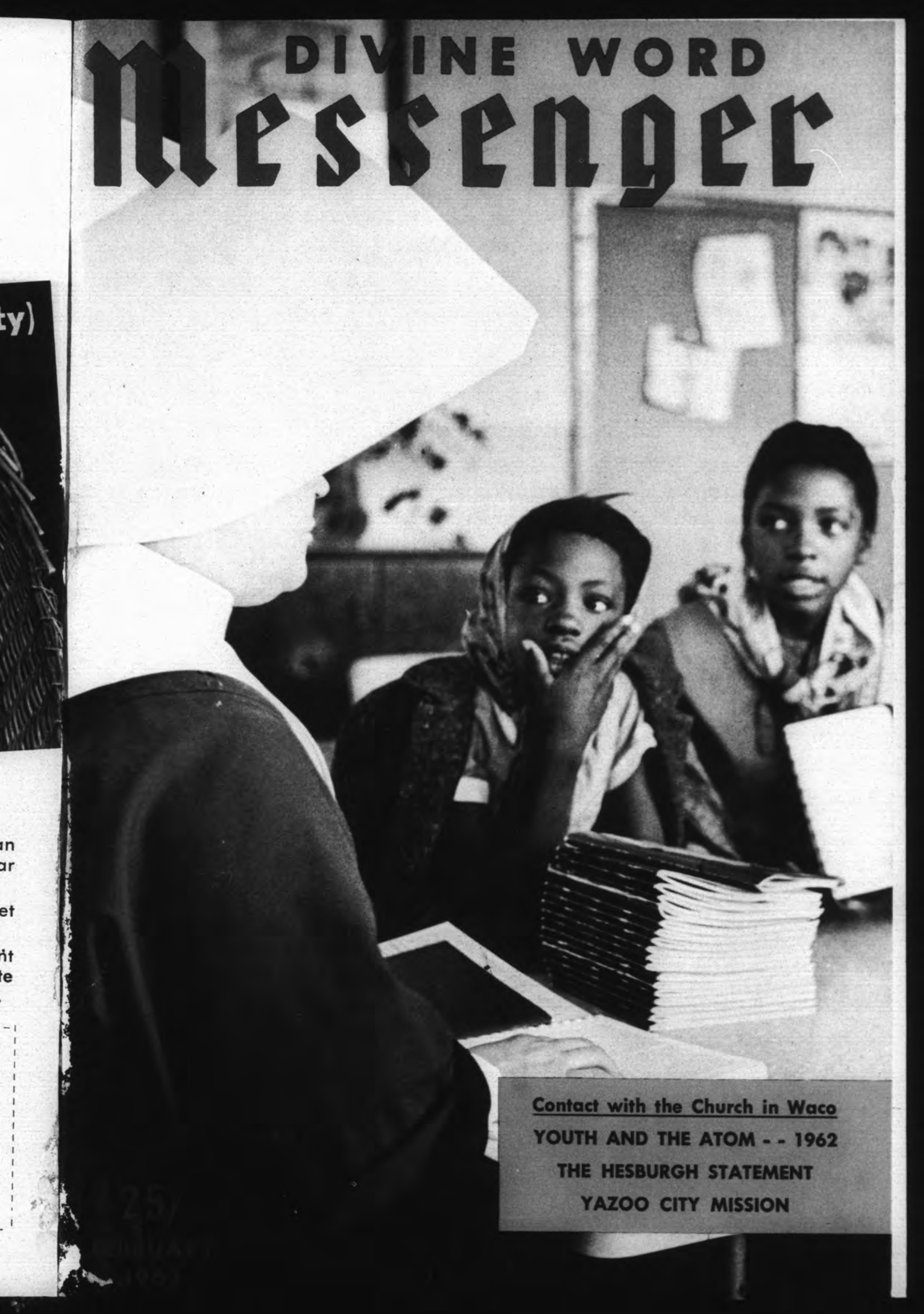
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(All information is kept confidential.)

DIVINE WORD **Messenger**

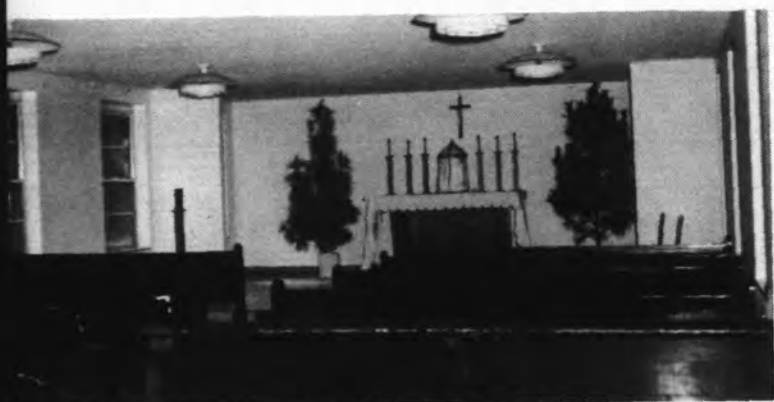


Contact with the Church in Waco
YOUTH AND THE ATOM - - 1962
THE HESBURGH STATEMENT
YAZOO CITY MISSION



DRAB?

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Name

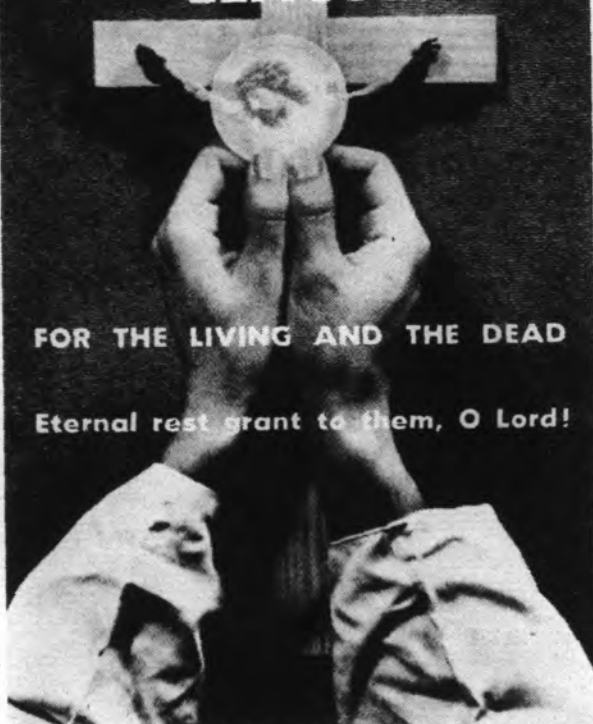
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City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MISSION MASS LEAGUE



FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by **ENROLLING** them in our **MISSION MASS LEAGUE**. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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usual 5 weeks for change-over.

The cover: A Sister of Charity
from Providence Hospital at
Waco, Texas conducts her week-
ly catechism class at Divine
Word Missionaries' St. John
Mission in that city.

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*from
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NEGROES NEED BETTER HOUSING

United States Commissioners on Civil Rights have reported in seemingly unending pages about the desperation with which Negroes need more and better housing. It is recalled that far back in 1949 Congress legislated the national aim, "a decent home and a suitable living environment for every American family." Few words ever sounded more sweet to the Negro American then, but no words ever rang more hollow as subsequent years were to show.

It is now about a quarter of a century since the Federal Government stepped up its interest in and began devoting its vast resources to public and private housing. But until this day the Negro is still left out in the cold. President Kennedy only recently remarked that the Congressional legislation of 1949 is still an unredeemed "pledge" to the American people. He might well have added "particularly to the Negro people." Indeed, the Federal Government's intervention in the field of housing (financing, loans, credits, field studies, etc.) has meant not generally more or better housing for Negroes but often only more discrimination against their finding such. Vast public housing authorities and urban renewal programs were initiated in hundreds of cities with Federal help, presumably for the Negro's betterment along with that of the whites. Only they turned out to be but very effective means of displacing him from dearly prized urban areas, and extremely effective means of segregating him in huge stagnating racial housing pools.

From 1951 to 1961 about 17 States and some cities took baby steps towards stopping racial discrimination in housing built with Federal Government help. They are to be commended for their effort small as it was. But strangely, the Federal Government itself dragged its feet on the same issue. Federal authorities and agencies looked the other way for years while local authorities used Federal resources (funds, credits, etc.) to secure decent public and private housing for whites while relegating non-whites ever more relentlessly to modern-day ghettos. A Commission empowered to study this devilish situation found that home mortgage credits (in home loan systems backed by Federal funds) were systematically denied Negroes solely because of their race no matter what their credit worthiness. The Commission was forced to report that "housing is the one commodity on the American market not freely available on equal terms to everyone who can afford to pay."



Finally, a new light appears about to dawn for Negro home seekers. Towards the end of 1962 President Kennedy signed the Executive Order aimed at last at recognizing Federal responsibility for stopping the discriminatory practices of local housing authorities, developers, builders, and lenders who operate with Federal Government backing. The urgency of the Order was indicated by the loudness of the yell that immediately went up from these authorities, developers, and others. So opposed to the Order is the administration in Mississippi that it immediately decreed its future total independence (if such is possible) from Federal help in housing its citizens. This might mean that in Mississippi, at least, old patterns will continue in the acquisition of decent housing. These are, for the whites, good; for the Negroes, nil. Unless one considers ghetto housing better than nil. ■



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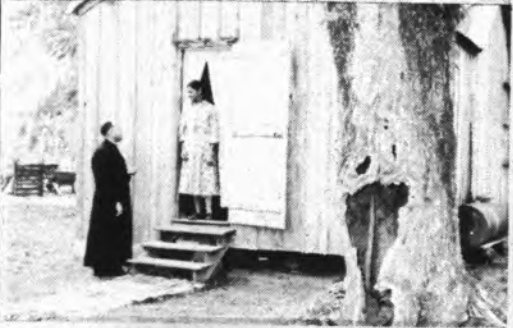
from
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TEN YEARS AT WACO



This month (February) Divine Word Missionaries' St. John Mission at Waco, Texas observes its tenth year. St. John's brief history, with remarkable faithfulness, epitomizes our missionaries' enduring effort through 56 years to give southern Negroes contact with the Catholic Church. This is the abbreviated history of St. John Mission.

In the opening weeks of 1952 Divine Word Missionaries had to close their St. Peter Claver Mission at Taylor, Texas after five and a half years of frustration. The mission, opened on September 7, 1946, had seen a succession of three pastors in its short life. The third priest was Rev. Henry Marusa, S.V.D. who was burdened with the duty of closing one of the most unfruitful missions ever attempted by his confreres in the South. Even as he locked the doors of the small frame cottage-church and directed the handful of Catholic Negroes to the town's other Catholic church he planned a fresh attempt for a mission in the large City of Waco, just 40 miles to the northwest where there was a large Negro population.

Following leads supplied by personnel associated with the Union of

Czech Catholic Women of Texas (which had loaned funds for the Taylor Mission and which was to loan substantially to the undertaking at Waco) he scouted property along Dallas Street in East Waco. On January 25, 1952 Father Marusa gave to Mr. and Mrs. Joe Popp \$1,000 as initial payment on \$13,250 for "all land and all buildings at this location — 1228 Dallas Street — with the size of the land being approximately five acres" (actual size was 4.12 acres). The address, incidentally, was but a few blocks removed from other addresses further south on Dallas Street that had previously been independently scouted by another party at Waco in search of a site for a Catholic church to welcome Waco's Negroes. Prominent in the party had been Miss Henrietta Henry, a white lay woman. Upon learning of Father Marusa's plans the party gave its backing to him and his undertaking.

On February 7, 1952 the priest borrowed \$15,000 from the Union of Czech Catholic Women securing the sum with the 4.12 acres. Finally, on February 21 there was made the title transfer on the property.

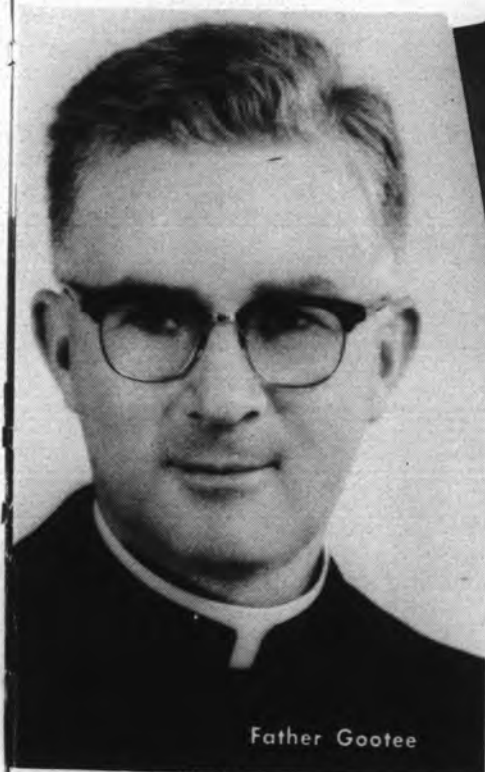
Father Marusa worked rapidly. He had already moved into the aged brick house that stood on the property. For decades the old two-story farm house had been somewhat of a landmark in the open tracts of East Waco. Only in recent years had its top story been removed by previous occupants. The priest established a chapel in one room, the southeast wing. An ante room served as a vestibule and gathering place for the handful of people who immediately began attending services at the mission which Father Marusa named in honor of St. John the Baptist. The people were those few Catholic Negroes whom Father Marusa found in Waco, and those few white Catholics who dared to give early backing to the mission. The Catholic Negroes belonged to two families which many years earlier had moved to Waco from Louisiana. Though members of these families had attended Mass on occasion at St. Mary's Church in Waco, they never found any normal welcome there. None of them ever received invitation to join parish organizations there. It was

clearly understood and even strongly stated that their children were not welcome at the parish school. Despite the foregoing, individuals among them did accept an occasionally proffered pastoral handshake extended somewhat magnanimously and/or ostentatiously before the church doors on a Sunday morning. For the most part, however, these Catholic Negroes attended St. Francis Church in Waco where worshipped the town's Spanish-Americans, yet another segregated group.

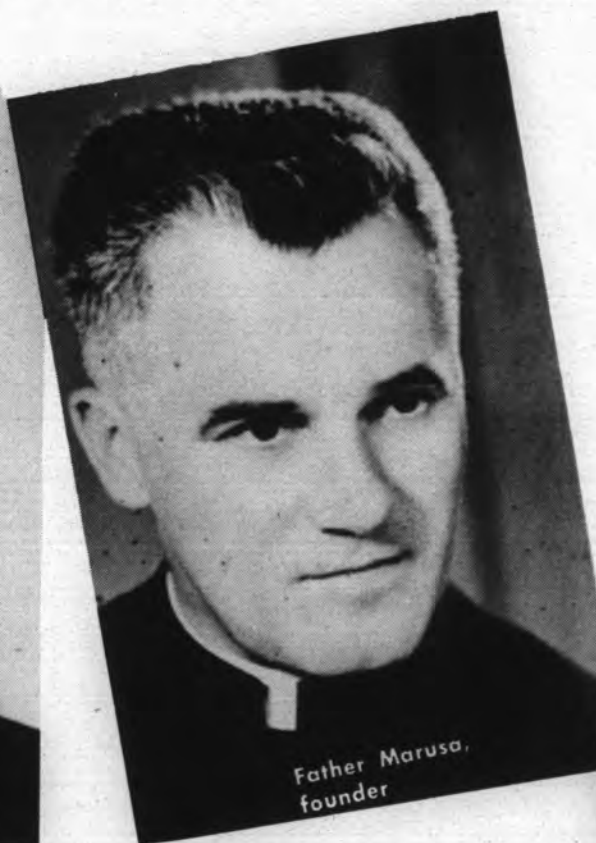
On February 22, 1952 Father Marusa sent out his first public statement about the mission and its intent. It was to feature a church and a school, the latter to develop eventually into a full grammar school and high school. For the time being the school would offer, by September 7, a kindergarten.

The kindergarten opened on that date, and from then on a flock of children has corralled the lion's share of energies, resources and attention at St. John's Mission. Yet, much interest has been directed to the building of

(Continued on page 62)



Father Gootee



Father Marusa,
founder



Father Thorne

YOUTH and the ATOM 1962

Special to Divine Word Messenger

What do you expect to accomplish in your lifetime?

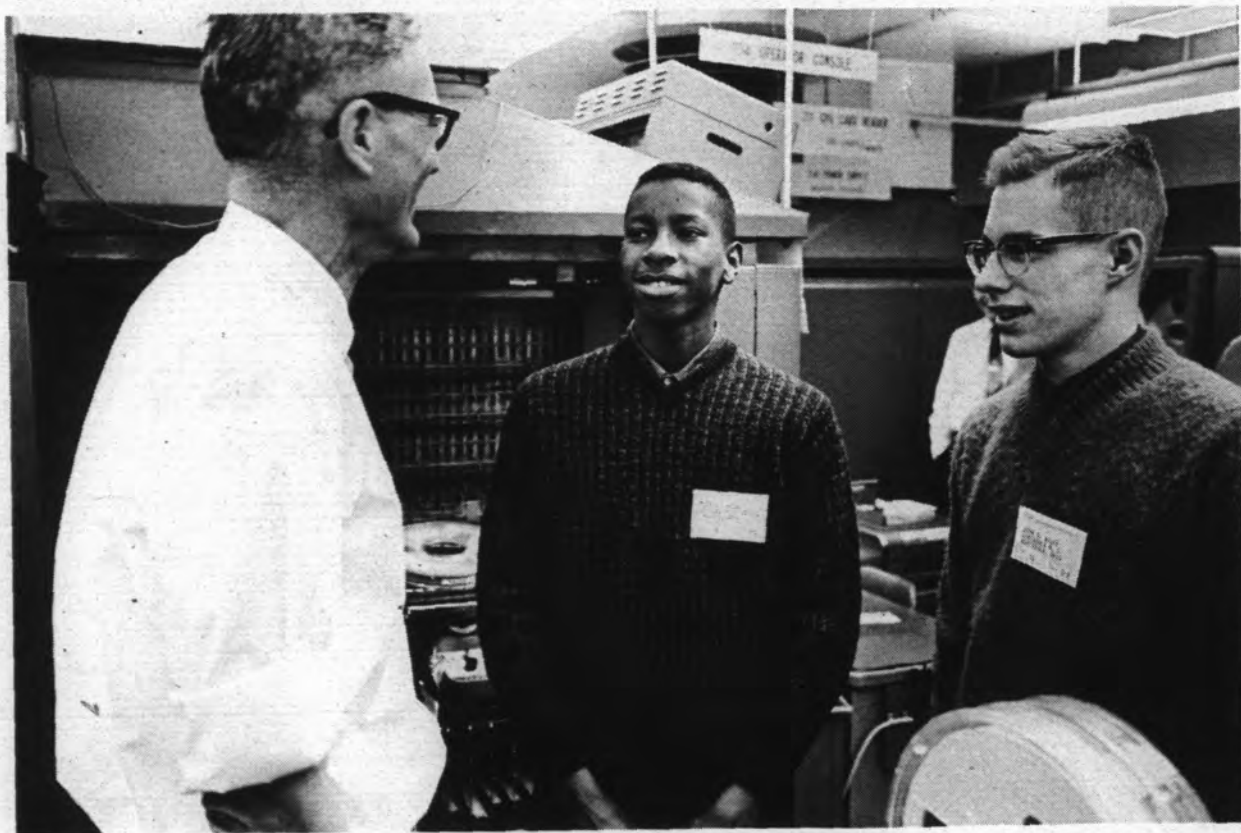
This question was asked of Donovan Lewis, 16, a junior at Keenia High School, Keenia, Ohio, one of the Negro delegates to the National Youth Conference on the Atom, an annual gathering in Chicago designed

to encourage the talents of some of America's most brilliant high school science students.

Don's answer was simple and to the point: "I expect to follow the will of God."

The handsome youth's reply is indicative of the attitude shared by the

Virgil E. Brown (center) of Glenville High School in Cleveland, Ohio, chats with a lab technician at the Atomic Energy Commission's Argonne National Laboratory. Field trips to Argonne and Chicago's famous Museum of Science and Industry were included in a three-day conference program sponsored by the nation's investor-owned electric utility companies.



Virgil E. Brown, Jr., 17, (center) a junior at Glenville High School in Cleveland, Ohio, listens intently to words of Dr. Donald H. Menzel, director of the Harvard College Observatory. Dr. Menzel was one of the outstanding scientists who addressed the National Youth Conference on the Atom which is sponsored by the nation's investor-owned electric utility companies. Virgil was selected to attend because of his brilliant research in the field of automotive engineering.

great majority of the future scientists who attended the conference from states across the nation. Although highly gifted in science, they have a deep-seated belief in God.

Over 80 per cent of the 300 plus high school students attend church regularly, and roughly half of them are members of a church youth group. A surprisingly large number of these youth group members were or are officers of these groups — over 50 per cent in fact — with more than one-third holding the office of president.

Other Negro students at the conference included Marie A. Moore, 16, a junior at Harriet Tubman High School in Jessups, Maryland, and Virgil E. Brown, Jr., 17, a junior at Glenville High School, Cleveland, Ohio.

Virgil designed and built an electric car. Marie has done a number of experiments to determine the nutritional values of foods fed to various animals.

Marie, a petite and rather shy young lady, is quite active in school affairs as well. A member of the Girl Scouts, she is also in the NAACP youth group, since in her church's junior choir and is a member of the school athletic club. Marie hopes to eventually teach science in high school.

Like Marie and Virgil, Don Lewis has conducted a number of adult scientific experiments. He has constructed three cloud chambers to study the effects of radiation. Don hopes to



Dr. Donald H. Menzel, director of the Harvard College Observatory, chats with several of the delegates to the National Youth Conference on the Atom including Brian B. Brady (second right), a senior at Marshall High School, Minneapolis, Minn. Brian, a Catholic youth, built a 500 kilowatt van de Graff Generator in the basement of his home.



Bright young high school science student, Marie A. Moore, (center) a junior at Harriet Tubman High School in Jessups, Md., is caught by the camera in a moment of deep thought. Some 350 deep thinking science prodigies like Marie were selected to attend the National Youth Conference on the Atom.

INTENTIONAL SECOND EXPOSURE

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Virgil designed and built an electric car. Marie has done a number of experiments to determine the nutritional values of foods fed to various animals.

Marie, a petite and rather shy young lady, is quite active in school affairs as well. A member of the Girl Scouts, she is also in the NAACP youth group, since in her church's junior choir and is a member of the school athletic club. Marie hopes to eventually teach science in high school.

Like Marie and Virgil, Don Lewis has conducted a number of adult scientific experiments. He has constructed three cloud chambers to study the effects of radiation. Don hopes to



Dr. Donald H. Menzel, director of the Harvard College Observatory, chats with several of the delegates to the National Youth Conference on the Atom including Brian B. Brady (second right), a senior at Marshall High School, Minneapolis, Minn. Brian, a Catholic youth, built a 500 kilowatt van de Graff Generator in the basement of his home.



Bright young high school science student, Marie A. Moore, (center) a junior at Harriet Tubman High School in Jessups, Md., is caught by the camera in a moment of deep thought. Some 350 deep thinking science prodigies like Marie were selected to attend the National Youth Conference on the Atom.

eventually settle into a career as a physicist. A model railroader with keen interests in photography and astronomy, he is the vice-president of his church youth group. Asked what his scientific and religious training have in common, he replied, "Both stimulate a search for knowledge."

Marie, Virgil and Don were busy people during the three days they attended the Youth Conference. Seemingly from dawn until long after dark they were on the go. They attended lectures and seminars given by some of America's foremost scientists, men like Harold B. Finger, director of the National Aeronautics and Space Administration's nuclear space program, Dr. Donald H. Menzel, director of the Harvard College Observatory, and Dr. Albert V. Crewe, director of Argonne National Laboratory, one of the Atomic Energy Commission's foremost research centers for inquiry into the secrets of the atom.

They also toured Argonne and Chicago's world famous Museum of Science and Industry. In addition, they met with other young men and women who, like themselves, are planning to make their careers in the field of science.

These included Thomas M. Bryan, 17, a senior at South Williamsport Area Junior-Senior High School in South Williamsport, Pa. Tom won first prize from the American Medical Association at the National Science Fair in Seattle this year for his science project.

The Catholic youth's project dealt with the effects of electric stimulation on the hearts of rats and hamsters under reduced body temperature conditions.

Another outstanding Catholic youth at the conference was Kathy Koch, a senior at Marywood High School in Wilmette, Illinois, a community located on the outskirts of Chicago. Kathy's experiments in photosynthesis and her projects in non-Euclidian geometry have won her a number of awards in

Chicago science exhibitions.

The president of her Catholic Student Mission Crusade, on Sundays Kathy instructs 23 second grade children from public schools in catechism.

Asked if her religious studies aid her in her science interests, Kathy said, "When I know that God made the universe with all its beauty and order for man, I have a much higher motivation in studying. All these gifts are ours to explore and use."

A highly dedicated person, Kathy hopes to eventually enter into child guidance work. During her lifetime she hopes to "be both a good and productive citizen of the United States. I hope to influence every person I meet for the better and to be able to benefit from the goodness of others."

"I hope to get a fine education and make use of it in making a life based on solid principles and having a definite aim. I hope to marry a man who shares my ideals and to raise a family, giving them the right motive for living and appreciation for this wonderful country of ours."

"I hope always," Kathy concluded, "to remain a good Catholic — for this is to me my most important affiliation."

The National Youth Conference on the Atom is sponsored annually by the nation's investor-owned electric utility companies to give America's future scientists a comprehensive picture of the peaceful promise of the atom.

President Kennedy has saluted the conference. His message in part says:

"The full development of atomic energy as a source of electric power, as a propellant for space vehicles, as an integral part of the industrial world, is still in the future. You, who are teachers, have the obligation to prepare our society for the advances ahead. You, who are students, will have the opportunity and responsibility to participate in bringing them about."

THE ATOM—1962



Science whiz Kathy Koch examines a demonstration at the Museum of Science and Industry in Chicago while attending the National Youth Conference on the Atom. Kathy, a senior at Marywood High School in Wilmette, Ill., was one of the outstanding Catholic high school science students selected to attend the conference. The president of her Catholic Student Mission Crusade, Kathy instructs second graders on their Catechism.



Donovan Lewis, 16 (center) a junior at Keenia High School, Keenia, Ohio, enjoys an amusing exchange Conference on the Atom. Annually, the conference brings together the cream of America's future scientists for three days of stimulating sessions with America's top scientists. Purpose of the conference is to present to a group of America's brightest youths a comprehensive picture of the peaceful promise of the atom.

"Your discussions during this conference will highlight a characteristic of atomic energy that is symbolic of modern science and technology as a whole—the need for closer integration between the many disciples of the physical and social sciences as well as between science and engineering. As this process takes place, I am hopeful that we will gain fresh insights into methods of technological innovation, thus stimulating the creative spirit of our youth to shape its future. . ."

All of the youths who attended the conference have some bright hope for improving the world in which we live. For them, the Youth Conference presented a rare opportunity to meet with others to whom President Kennedy's challenge stands as an invitation to continue in their pursuit of excellence following the will of God and utilizing their talents to achieve His wishes. ■



Sharon Volovski, 16, a senior at Notre Dame Academy, Waterbury, Conn., has her attention focussed on an aluminum tray which is seemingly suspended in air. Actually, it's held up by an electro-levitator which works by electro-magnets. This was one of a host of exhibits Sharon saw at the Museum of Science and Industry. Sharon was one of many outstanding Catholic high school science students who attended the National Youth Conference on the Atom.

FATHER HESBURGH STATES IT STRONGLY

Father Theodore M. Hesburgh, C.S.C., a Holy Cross Father, president of Notre Dame University, was a member of the U. S. Commission on Civil Rights created in 1957 to study civil rights problems. In 1959 he was asked by President Eisenhower to remain on the Commission when its life was extended an additional two years. When the extensive and otherwise routine Report of The Commission was made in 1961, Father Hesburgh felt urged in conscience to add to the Report his now famous personal statement. The following excerpts are from that Statement.

... I am filing this personal statement because of a personal conviction that Federal action alone will never completely solve the problem of civil rights. Federal action is essential, but not adequate, to the ultimate solution. In the nature of the problem, no single citizen can disengage himself from the facts of this report or its call to action. Leadership must come from the President and the Congress, of course, but leadership must also be as wide-spread as the problem itself, which belongs to each one of us. May I then say just a few words about what the Commission Report, as a conscience, seems to be saying. I claim no special wisdom. This is just one man's extra step beyond the facts of the report and its recommendations.

To anyone who reads this report on the present status of civil rights in America there must come mixed emotions — some joy and satisfaction at the demonstrable progress that the past few years have seen, and a deep frustration at the seemingly senseless and stubborn pockets of resistance that remain all across our land. Then comes the really significant question: Why?

To ask *why* is to become philosophical, even theological, about the matter. Why does America, the foremost bastion of democracy, demonstrate at home so much bitter evidence of the utter disregard for human dignity that we are contesting on so many fronts abroad? Americans might well wonder how we can legitimately combat com-

munist when we practice so widely its central folly: utter disregard for the God-given spiritual rights, freedom, and dignity of every human person. . .

It is not enough to reject this inhuman communistic doctrine. We must demonstrate that we have something better to propose in its stead, and *that this something works better*, and is better for all mankind, here and everywhere. The most depressing fact about this report is its endless tale of how our magnificent theory of the nature and destiny of man is not working here. Inherent in the depressing story is the implication that it is not working because we really do not believe in man's inner dignity and rightful aspiration to equality—unless he happens to be a white man.

Some white men in very recent years have kicked, beaten, or shot a Negro to death and have not even been indicted because of a jury's prejudice or a legal technicality, while "among these rights are life, liberty and the pursuit of happiness."

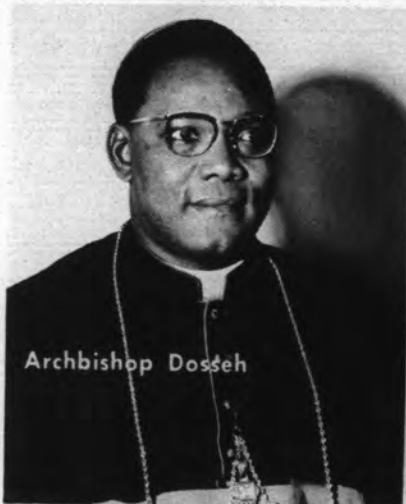
The pursuit of happiness means many good things in America: equal opportunity to better one's self by a good education; equal opportunity to exercise political freedom and responsibility through the vote; equal opportunity to work and progress economically as all other Americans do; and equal opportunity to live in decent housing in a decent neighborhood as befits one's means and quality as a

(Continued on page 50)

NEGRO BISHOPS NOW NUMBER SIXTY-ONE

LIFE SKETCHES COMPLETED

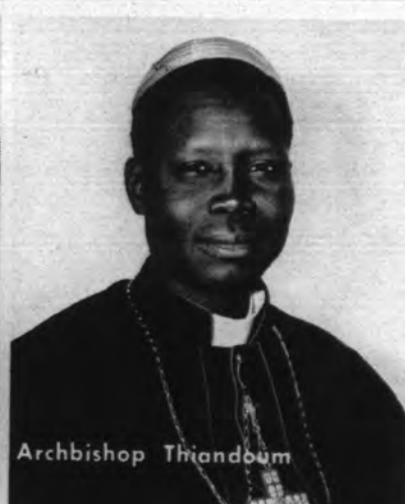
With this issue the Divine Word Messenger brings completely up to date its periodic reports on the number, photos and life sketches of all Catholic Negro Bishops. There are 61 Negro Bishops in the Catholic Church. The sixty-first Bishop counted by this magazine is introduced in this issue. He is Most Rev. José Maria Pires of Brazil. The appearance of his photo and life sketch alongside that of nine others whose names, at least, were mentioned in earlier issues means that the Divine Word Messenger's periodic reports have now extended to all the 61 Catholic Negro Bishops living. The magazine's introduction of the Negro Bishops is a periodic feature which began back in 1939 with the consecration of Bishop Joseph Kiwanuka, W.F., who is now the Archbishop of Rubaga, Uganda.



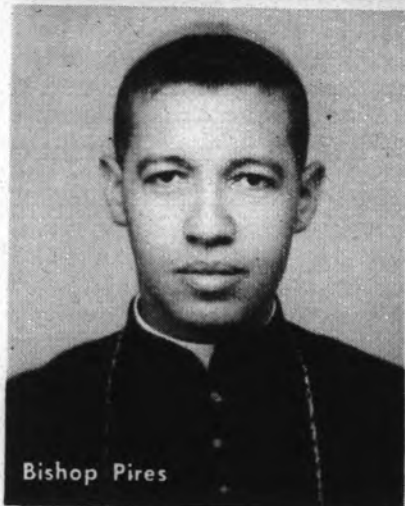
Archbishop Dosseh



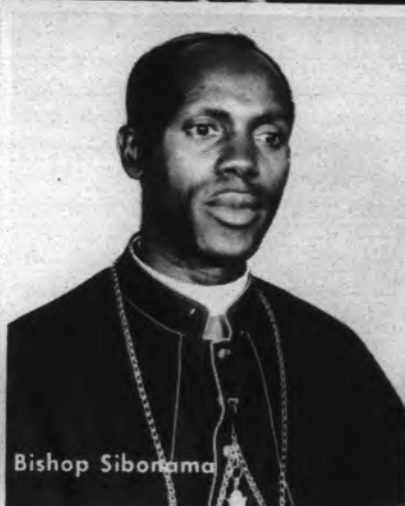
Archbishop Tchidimbo



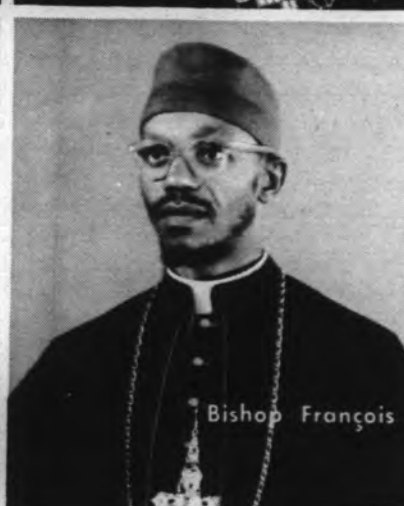
Archbishop Thiandoum



Bishop Pires



Bishop Sibomama



Bishop François

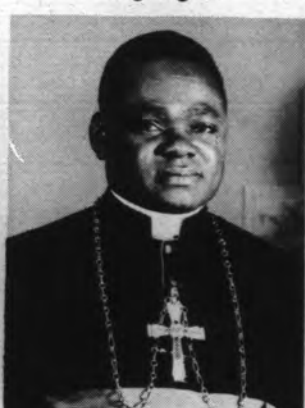
Bishop
Nkalanga



Bishop
Ndong



Bishop
Nganga



Bishop
Mbemba



Archbishop Tchidimbo of Conakry

The first local prelate of the Republic of Guinea, West Africa is Archbishop Raymond Tchidimbo, C.S.Sp. of Conakry. He pronounced vows in the Holy Ghost Order in 1949 after spending one year in the Order's novitiate in Paris. He was ordained a priest on October 8, 1951 in the Holy Ghost Scholasticate at Paris. Named by Pope John to succeed Archbishop Gerard de Milleville, C.S.Sp., who was expelled by the Guinea government in 1961, Father Tchidimbo was consecrated on Ascension Thursday, May 31, 1962. In May, 1960 he had been named Vicar General of the archdiocese. Of the 1,300,000 people within the archdiocese only 17,000 are Catholics. "*Spes non confundit*" ("Hope does not disappoint") is the motto of the 42-year old prelate.

* * *

Archbishop Thiandoum of Dakar

Senegal's second bishop of African descent is the Most Rev. Hyacinth Thiandoum who was named to the country's most important see — the Archdiocese of Dakar — by Pope John. (The other local bishop is the Most Rev. Prosper Dodds, C.S.Sp. of Ziguinchor Diocese.) The Senegalese Archbishop was born on February 2, 1921 of Catholic parents, both now deceased. He was ordained a priest on April 18, 1949 after completing theological studies at the major seminary in Dakar. He was first assigned to teach in the minor seminary and later to do parochial work as an assistant pastor. In 1953 Father Thiandoum was sent to Rome for advanced studies by his superior, Bishop Marcel Lefebvre of Dakar. He earned the degree of Licentiate in Theology from the Pontifical Urban University in 1954 and studied Social Sciences at the Pontifical Gregorian University during the following year. Upon returning to Dakar in 1955 he was named assistant director and later director of all Catholic Action organizations in the Archdiocese. In 1960 Father Thiandoum was named pastor of the cathedral parish and dean of the clergy of the Dakar-Town district.

The episcopal consecration of Father Thiandoum took place in Dakar on May 20, 1962. The consecrator was the Most Rev. John Baptist Maury, titular Archbishop of Laodicea in Phrygia, and Apostolic Delegate of Senegal. The co-consecrators were two African Bishops: Archbishop Bernard Gantin of Cotonou, Dahomey Republic, and Bishop Prosper Dodds, C.S.Sp. of Ziguinchor, Senegal.

The Archdiocese of Dakar has a population of over 1,000,000 people, of whom about 114,000 are Catholics. The faithful are served by priests of whom eleven are Africans. Holy Ghost Missionaries from France staff most of the mission parishes.

As a young lad the new Archbishop followed in the footsteps of his father who was a fisherman. He chose for his motto the words: "*In verbo tuo laxabo rete*" ("At Thy word I will lower the net").

* * *

Archbishop Dosseh of Lomé

On Pentecost Sunday, June 10, 1962, Father Robert Dosseh, a Togolese priest, was consecrated Archbishop of Lomé, Togo Republic. The consecrator was His Eminence Cardinal Julius Döpfner, Archbishop of Munich, Germany. The ceremony took place in the cathedral of Lomé. The president of Togo Republic, the late Mr. Sylvanus Olympio, a Catholic, assisted at the ceremonies with other high government officials.

The new Archbishop was born of Christian parents (both of whom are still living) on October 13, 1925 at Vogan, a village in the Lomé Archdiocese. His father, Casimir Dosseh, has been a catechist since the age of eighteen. After completing his college course at the major seminary in Ouidah, the seminarian Dosseh went to Rome to continue his ecclesiastical studies at the Pontifical Urban University. He was ordained to the holy priesthood on December 21, 1951. After ordination he pursued graduate studies and earned the doctorate in Theology at the same university. Returning to Lomé Father Dosseh worked as curate, pastor, and General Director of Catholic schools of the Archdiocese over the years. In 1960 he was named Vicar General of the Archdiocese. Less than two years later Pope John promoted him to the Archbishopric of Lomé. The Archdiocese of Lomé has 203,000 Catholics who are shepherded by 80 priests, 20 of whom are Togolese. The Society of the African Missions has labored for many decades with great success in the Togo Republic.

* * *

Bishop José Maria Pires of Arassuai

The Most Rev. José Maria Pires, Bishop of Arassuai, Brazil, is the son of a laborer of Portuguese descent and a Negro mother. His father is still living, while his mother died in 1927. Bishop Pires was born in Corregos in the Archdiocese of Diamantina (State of Minas Gerais) on March 15, 1919. He was ordained a priest on December 20, 1941 (about three months before his twenty-third birthday). Father Pires served as a pastor in his birth place from 1942 to 1946. In 1946 he was named director of a large Catholic school of the archdiocese, a post he held until 1952. From 1952 to 1955 he travelled throughout the archdiocese giving parochial missions. In 1955 he took over pastorate of the parish of St. Anthony in the city of Curvelo. The parish has over 23,000 souls and Father Pires had only one assistant to help him. It was

OF BISHOPS

while he was pastor of St. Anthony's that he was promoted by Pope Pius XII to the See of Arassuaí.

Father Pires was consecrated bishop on September 22, 1957 by the Most Rev. José Newton, then Archbishop of Diamantina, but now Archbishop of Brasília.

The diocese of Arassuaí is really a mission territory. Twenty-five priests minister to nearly 600,000 Catholics. Bishop Pires carries out all the duties of pastor of his cathedral, assisted by an aged priest who is at the same time professor in a local Catholic school. Often the bishop must travel on horseback to reach his flock in the interior of the diocese. He calls horseback riding good exercise, especially since he began to ride a horse as long ago as he can remember.

The episcopal motto of the 44-year old bishop is "*Scientiam salutis*" ("*To give to His people the knowledge of salvation*").

Bishop Pires is one of two Negro Bishops of the New World. The other is Bishop Remy Augustin of Haiti, now exiled in the U.S.A.

* * *

Bishop Sibomana of Ruhengeri

The Republic of Ruanda became independent in July, 1962. Its first local bishop was the Most Rev. Bernard Manyurane who died in Rome on May 8, 1961 whither he had gone to be consecrated by Pope John. Named to succeed Bishop Manyurane, the Most Rev. Joseph Sibomana is the present Ordinary of Ruhengeri. He was born at Save, April 25, 1915, and made his ecclesiastical studies at the minor seminary in Kabgayi and at the major seminary in Nyakibanda. His priestly ordination took place on July 25, 1940. After his ordination Father Sibomana served as assistant pastor, as professor in the minor seminary (in the Archdiocese of Kabgayi), and as Vicar General. When appointed to head the Diocese of Ruhengeri he was serving as rector of the minor seminary. In February, 1961 he was named a Papal Chamberlain.

The episcopal consecration of Father Sibomana was carried out in the cathedral of Ruhengeri on December 3, 1961. The consecrator was Archbishop Gaston Mojaisky-Perrelli, Apostolic Delegate to the former Belgian Trust Territory of Ruanda-Urundi. The words chosen by Bishop Sibomana for his episcopal shield are: "*Cui Credidi*" ("*I know whom I have believed*"). Catholics in the diocese number 100,000 in a total population of 542,000. Local Ruan-dan priests number 25; foreign missionary priests, 19.

* * *

Bishop Francois of Asmara

The Most Rev. Abraham François is the fourth local Ethiopian priest promoted to rule the Ethiopian-rite Diocese of Asmara.

He was born on April 2, 1918 in Asmara. Orphaned at the age of two, he was adopted by the priests of Asmara and sent to Rome at the age of fourteen after completion of his elementary studies. Residing at the Ethiopian College established in the Vatican City by Pope Pius XII, the young seminarian attended classes at the Pontifical Urban College. Father François was ordained to the holy priesthood on March 12, 1944 in the chapel of the Ethiopian College. He continued his studies at the Urban College and won the degree of doctorate in Sacred Theology in 1946. He returned to his homeland that same year and taught in the minor seminary in Addis Ababa. Recalled to Rome, Father François served (1947-1951) as prefect of Studies at the Ethiopian College and as professor of Ethiopian Catholic history, liturgy, and literature.

In 1951 he returned to Ethiopia where he held the posts of secretary to the Bishop of Asmara (1951-1955), administrator of the diocese after the resignation of Bishop Ghebre-Jesus Jacob (1956-1958), and that of Vicar General to Bishop Asrate Mariam Yemmeru, successor to Bishop Jacob. When the Holy Father promoted Bishop Yemmeru to the Archdiocese of Addis Ababa, he named Father François Bishop of Asmara on February 20, 1961. Archbishop Yemmeru officiated at the consecration of Father François on October 8, 1962.

Ethiopian-rite Catholics in the Diocese of Asmara number 35,000. There are 139 Ethiopian priests in the diocese (95 diocesan, 31 Cappuchin, 11 Cistercian, and 2 Vincentian priests). Thirty-five Catholic schools in the diocese are attended by 4,000 students. The motto of the new bishop is "*Deus caritas est*" (God is love").

* * *

Bishop Nkalanga, Auxiliary of Bukoba

The Most Rev. Gervaise Nkalanga is Auxiliary Bishop to the first and only Negro cardinal of the Church, His Eminence, Laurian Rugambwa, Bishop of Bukoba, Tanganyika. Bishop Nkalanga was born at Ruti in the Diocese of Bukoba on June 19, 1919. He was ordained to the holy priesthood on July 16, 1950 after pursuing theological studies at the major seminary in Katigondo, Uganda. After serving with distinction as a curate and pastor in the mission parishes he was named diocesan director of Catholic schools. Pope John appointed him Titular Bishop of Balbura and Auxiliary Bishop of Bukoba. He was consecrated along with other missionaries by Pope John at St. Peter's in Rome on May 21, 1961. There are about 160,000 Catholics in the Diocese of Bukoba. Bishop Nkalanga's motto is "*Iter para tutum*" ("*Prepare a safe journey for us, O Mary*").

(Continued on page 51)



One hundred and sixty-nine (169) new Catholics were baptized at one time on the evening of December 12, 1962 at Holy Angels Church in Chicago. The adults baptized had successfully completed 40 hours of intensive instructions in the Catholic Faith. For 13 weeks they attended the adult instruction classes conducted twice weekly. During that time they also attended Sunday Mass and observed all Catholic religious duties.

Thirty priests came from all over Chicago and its suburbs to administer this baptism. Each priest baptized a group of seven persons. Monsignor James A. Duffin, former pastor of Holy Angels Parish, presided over the ceremonies as personal representative of Albert Cardinal Meyer, Archbishop of Chicago. Father Joseph Richards, the present pastor of Holy Angels Parish and a most intense protagonist of the Chicago Negro's spiritual and material welfare, explained the baptism rite from the pulpit. He and his earnest assistant priests are of the Chicago secular clergy, the Archdiocese's permanent clergy. Their interest in winning converts from among the Negro people living within their parish's limits bids well for the future growth of Catholicism among Chicago's Negroes.

Four adult members of the 1962 Fall Instruction Class were unable to attend the group baptism on December 12. However, one of them was baptized that day in the hospital and the other three were baptized three days later on December 15. Their number brings the class total membership to 173. Also thirty-five younger children of the new Catholic adults were baptized on December 15. Numbered together these baptisms bring to 208 the total of new Catholics added to Holy Angels Parish as a result of the 1962 Fall Instruction Class alone. The Spring Instruction Class had already added 105 persons and the Summer Instruction Class had added 100 new parishioners.

The oldest member of the Fall Instruction Class to be baptized was Mr. Harry Billings, 73. He satisfied a life-long desire to become a Catholic. As a boy in Pine Bluff, Arkansas he had first learned of the Catholic Church in the person of a priest he greatly admired. (Editor's note: Before Divine Word Missionaries began administering to the Negroes at Pine Bluff in 1928 they had been served for some years by the Josephite Missionaries. Outstanding among the Josephites stationed at Pine Bluff was Father John Albert, S.S.J. who still survives.)■



Father Hesburgh's Statement

(Continued from page 44)

person. If the pursuit of happiness does not mean at least these things to Americans reading this report, then they have not recognized the splendor of the American dream or the promise of the American Constitution.

... Well, if the report says anything it demonstrates that we are reaping the effects of our many discriminatory practices. We spend billions of dollars trying to convince the uncommitted nations of the world (about 90 per cent nonwhite) that our way of life is better than communism, and then wipe out all the good effects by not even practicing "our way" in our own homeland. We are all excited about Communist subversion at home while we perpetuate a much worse and studied subversion of our own Constitution that corrodes the Nation at its core and central being — the ideal of equal opportunity for all. What can we expect for the future, if one-tenth (and predictably at the end of this century, (one-fifth) of our population are second-rate citizens, getting a second-rate education, living in second-rate houses in second-rate neighborhoods, doing all of the second-rate jobs for second-rate pay, and often enough getting second-rate justice. What can we expect if this continues? I suspect that we will have a fifth of the Nation being second-rate citizens, and the rest of us can hardly be expected to be classed first-rate by the rest of the world in allowing this, especially while we continue to profess a strong belief in equal rights and equal opportunity.

Personally, I don't care if the United States gets the first man on the moon, if while this is happening on a crash basis we dawdle along here on our corner of the earth, nursing our prejudices, flouting our magnificent Constitution, ignoring the central moral problem of our times, and appearing hypocrites to all the world.

This is one problem that needs more

than money. Basically, it needs the conviction of every American, of every walk of life, in every corner of America. We have the opportunity in our time to make the dream of America come true as never before in our history. We have the challenge to make the promise of our splendid Constitution a reality for all the world to see. If it is not done in our day, we do not deserve either the leadership of the free world or God's help in victory over the inhuman philosophy of communism. Even more fundamentally than this, we should as a Nation take this stand for human dignity and make it work, *because it is right* and any other stance is as wrong, as un-American, as false to the whole Judeo-Christian tradition of the West as anything can be.

... I have no illusions of this report climbing high on the bestseller list, because much of what it says is unpleasant, unpopular, and to sensitive people, a real thorn in the conscience. My words then are simply to say that I have a deep abiding faith in my fellow Americans: in their innate fairness, in their generosity, in their consummate good will. My conviction is that they simply do not realize the dimensions of this problem of civil rights, its explosive implications for the present and future of our beloved America. If somehow the message, plain and factual, of this report might reach our people, I believe they would see how much the problem needs the concern and attention of every American — North, South, East and West. If this were to happen, then the problem would be well on its way to a solution. But without the personal concern of all Americans, the problem of civil rights is well nigh insoluble in our times. If so, not just Negro Americans, but all of us, and all the world, will be losers. ■

LIFE SKETCHES OF BISHOPS

(Continued from page 47)

Bishop Ndong, Auxiliary of Libreville

The Republic of Gabon, West Africa boasts of its first local bishop in the person of the Most Rev. François Ndong. He was consecrated on July 2, 1961 by Archbishop Marcel Lefebvre, formed Apostolic Delegate to French West Africa. Born in 1906 at Nzamaligue, the prelate was ordained to the priesthood on April 17, 1938 after completing his theological studies at St. John the Apostle Seminary in Libreville. All his priestly years were spent in pastoral work and he became known as a builder of churches and rectories. At the time of his appointment as Auxiliary Bishop of the Archdiocese of Libreville, Father Ndong was serving as dean of the clergy in the Wolen-Ten district. The episcopal motto of Bishop Ndong is "*In te, Domine, speravi*" ("In thee, O Lord, have I hoped"). The Archdiocese of Libreville has 140,000 Catholics and 30,000 catechumens in a total population of 410,000 souls.

* * *

Bishop Nganga, Auxiliary of Lisala

Pope John named Father Louis Nganga Titular Bishop of Atira and Auxiliary of the Diocese of Lisala, Congo on April 18, 1961. The open-air consecration ceremony took place on July 9, 1961 and was performed by the Bishop of Lisala, the Most Rev. Francis van de Bergh. President Kasavubu, along with other high government officials of the Congo Republic, attended the ceremony. Bishop Nganga was born in 1923 and was ordained to the priesthood on February 22, 1953 after completing his theological studies at the major seminary in Kabwe, Congo. He has been engaged in teaching, social work, and Catholic Action activities. He studied catechetics for a year in Belgium at the *Lumen Vitae* Catechetical Center. In 1960 Father Nganga was named Vicar General of the Diocese of Lisala. There are 281,000 Catholics in the diocese. They are served by 110 European priests and by 16 Congolese priests. The motto of Bishop Nganga is "*Pax*

in Caritate" ("Peace in charity").

* * *

Bishop Mbemba, Auxiliary of Brazzaville

On December 2, 1961, a few hours after the elevation of Father Theophile Mbemba to episcopal rank was announced, the President of the Republic, Fulbert Youlou and other high government officials made a formal visit to the modest rectory of Our Lady of Baongo Church to congratulate the first local priest of the Republic raised to the episcopacy.

Bishop Mbemba was born on May 6, 1917 near Brazzaville and was baptized at the age of seven. He entered the minor seminary at Brazzaville in 1930. He studied Theology at the major seminary in Libreville, Gabon Republic, from 1939 to 1945. The seminarian Mbemba was ordained to the priesthood on June 9, 1946 along with Mr. Fulbert Youlou who is today President of the Republic. Father Mbemba taught in the minor seminary of the Archdiocese before being named pastor of Our Lady of Baongo Church in Brazzaville in 1950, a post which he occupied until his nomination to the episcopacy. In 1958 he was named dean of the clergy of his district and in 1960 Vicar General. The Congolese prelate was consecrated on February 11, 1962 in the Eboué Stadium of Brazzaville in order to accommodate the thousands who came for the ceremony. The consecrator was the Most Rev. Michel Bernard, Archbishop of Brazzaville, who was assisted by two African prelates, Bishop Nzita, Auxiliary of Matadi, and Bishop Mongo, Ordinary of Douala. At the close of the ceremony the President of the Republic publicly embraced the new bishop and congratulated him.

There are 120,000 Catholics in the Archdiocese of Brazzaville. Local Congolese priests number 13, while missionary priests from abroad number 65. Bishop Mbemba has chosen for his motto the words "*Esto Mater Propitia*" ("Be thou a kind Mother to us, O Mary.")

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Please inform us if you get more than one copy of the Messenger each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Messenger, Bay Saint Louis, Mississippi.

Father Lang in Ecuador

On September 8, 1962, Father Lang, S.V.D., was missioned from our seminary in Bay Saint Louis, Mississippi to Guaranda, Ecuador. Divine Word Missionaries had just opened new missions in yet more countries of Latin America and had agreed to staff a school at Guaranda for the bishop of that see city. Father Lang, from St. Henry, Ohio, completed his theological studies at our Bay Saint Louis seminary and had worked there, after his ordination in 1957, as a high school professor, as seminary treasurer, and as a recruiter. In the following paragraphs he tells of his introduction to his new area of work.

"In Miami I had to change planes for Quito, Ecuador. I worried about having to pay dearly for my excess baggage but the airline did not challenge me about the excess. I think it challenged nobody else either, because that plane out of Miami was really packed to the ceiling with people and luggage. I didn't realize it then, but that was my first experience with the crowding that is perfectly normal in all modes of transportation in this part of the world. On the plane I met a friendly Irish priest who had been working about 40 miles from Guaranda, my destination, for seven or



eight years. The trip from Miami to Quito is only about 1900 miles, but it took us 9 hours to travel it since I was flying by ordinary propeller plane to save a few dollars. At Panama City I got a distant glimpse of the Panama Canal from the air as we descended for a landing. Our next stop was at Cali, Colombia, my first sojourn on the great South American continent. From Cali to Quito, Ecuador the topography gripped my attention closer and closer as the mountains got bigger and bigger. When we circled in the mountain pass leading into Quito we made almost a complete turn in a valley tightly encircled by mountains. I still don't know why we didn't just fly above the mountains and descend into the valley. But anyway, I could see right there why it so often happens that planes can't land at Quito. I know I surely wouldn't care to turn that tight air circle between mountain walls in cloudy weather.

"When I landed at Quito I expected to see Father Garay (head of the school at Guaranda) there. But we had descended into the midst of a transportation strike. There were no busses, taxis, or private cars moving.



Missioned on Sept. 8, 1962 by Bishop William van Bakkum, S.V.D.

If even private cars tried to move people would stop them. There were at the airport only a few soldiers with an army truck. They would take us to a hotel or to some other stop in the city, and that would be it. At that stage, I was glad to be with the good Irish priest. We went to a convent in Quito where the Sisters knew him well. They gave us hospitality for a day and a half. We spent the two intervening nights at a Franciscan monastery that had been built in 1538. The monastery caught my deep interest. I think it is perhaps unchanged since the day it was built. We even slept on beds made with rawhide instead of with springs. The chairs, too, were of rawhide. It really made me feel as if I had just flown back into four centuries past. That impression was heightened by the fact that there were no cars in the streets.

"But first impressions can be misleading. I returned to Quito recently and this second look showed me a quite different city. In fact it is really a beautiful and modern city even though it has some interesting old churches and some sections where are found very old houses.

"After the initial day and a half delay in Quito I managed to get transportation on a bus out to Guaranda which is about 150 miles south of Quito. The trip took seven hours. Through the first 75 miles the road is good blacktop and the land is fertile rolling valleys among five or six majestic snow-capped mountains. I had never before seen so close at hand such majesty and I gazed my eyes full. But after the first 75 miles the road starts getting a little rough. The mountains get steeper, the valleys shrink to mere gullies, and the road degenerates to cobblestones or dirt. And the way it clings to the mountainsides made me whisper a prayer. Although that is the main highway for this entire area it is only wide enough

for one car. When you meet another car you just squeeze off to the side and let it slip by. Once we met another truck. At that point the road was simply not wide enough even for the tightest squeezing. So we had to back up a hundred yards or so, go off the side until we were hanging at a precarious angle, and let the truck slip through between the side of the mountain and the bus. It gets you nervous hanging there looking down into a chasm.

"Guaranda is a nice little city of about 9,000 people. It is in a mountain valley surrounded by sheer peaks. Any day I can gaze out the window and look up, up, up to towering white-headed Mt. Chimborazo. Guaranda is a poor city, however. There is no industry. Small stores and shops make the clothes and shoes used by the townsfolk and nearby farmers. Everything is made by hand. The farmers are poor Indians who are trying desperately to eke a living out of little mountainside plots. Actually, most of the land in this area is so steep that I marvel they can farm it at all. It seems the soil is quite rich, though, and of a kind that does not wash away very easily. So sometimes I see wheat or corn growing at what must be an 80 degree angle. I don't see how the farmers can even get a footing at that angle to work the soil. Of course it would be impossible to use mechanical equipment on these small, steep plots. Where it is level enough to use a plow I see the farmers using wooden plows which are pulled by a cow or a steer. Until now I have seen but one farm tractor in Ecuador. But I judge that there surely are many tractors in use on the big farms in the flat valleys near Quito and on the farms along the coast. It looks to me, though, that the steep land around here would be better used for grazing sheep.

"Our work in Guaranda is to conduct a school which has 6 years of

primary grades followed by six years of secondary grades. That is the division of grades usually made here. The school building is quite strong and is plenty big for our present needs. It is not a finished structure though. Once we get it painted and properly floored it will be attractive. So far we have glassed in the windows and have put up ceilings in some of the rooms. That already improves things quite a lot. But glass costs a minor fortune here, and even the thin masonite we used for the ceiling is expensive.

"The school has been in operation three years already. It had been conducted by three Spanish Fathers before we came. I don't know how they managed with absolutely no equipment. Most of the students didn't even have textbooks. That is not strange for this area, though. The youngsters seem like a wonderful group. I really like them a lot, and they are quite interested in learning English. As it has ended up, I am teaching all the English in the secondary division and religion to the first two courses (grades) of this division. That gives me 23 classes a week. Also, I help to supervise the studyhall, act as treasurer, and perform other small tasks.

"Do not worry about my suffering from the heat down here below the equator. Some mornings the temperature gets down to 40 or 45 degrees! You see we are in a high altitude here. When I made the trip to revisit Quito one part of the road was covered with snow! But when the sun comes out everything warms up just fine. On cloudy days the temperature stays rather chilly, though. Thank you for all your prayers. If you find a few dollars to spare sometimes, send them too. Checks always come through safely, I'm told. Money orders too."

Father August Lang, S.V.D., Colegio San Jose, Guaranda, Ecuador, S.A.



VICKSBURG STUDENT WINS CONTEST

In the northwest corner of Mississippi, in the state's Delta or cotton growing region, there are more than half a dozen mission schools which have formed for their Negro students the *Delta Catholic Scholastic Association*. The DCSA partially supplies the Negro students with activities denied them by their inability to associate with larger and more meaningful Catholic groups. DCSA annually conducts an oratorical contest. On December 6 the 1962 contest was won handily by Miss Phoebe Jean Boykins of St. Mary's School at Vicksburg. The school is conducted by our Divine Word Missionaries. It is staffed by Sisters Servants of the Holy Ghost (from Techny, Ill.) who were Miss Boykins' capable coaches.

The highlight of the contest was the presentation of awards by Most Rev. Richard O. Gerow, Bishop of the diocese, who graced the annual contest of the Negro students by his presence. After presenting the first place winner's trophy to Miss Boykins Bishop Gerow gave the runner-up trophy to Miss Jean Williams of St. Francis School at Greenwood. Then a handsome school trophy (shown in photo above) was presented Miss Boykins for later presentation to her school. ■

MISSION TRAIL



On December 21, 1962, Most Rev. Leo Arkfeld, S.V.D., Bishop of Wewak, New Guinea, on visit to our Bay Saint Louis seminary, conferred the diaconate on (l. to r.) Rev. Monroe Cheeks, S.V.D.; Abel Dicks, S.V.D.; Patrick Canavan, S.V.D.; and Patrick Ruane, S.V.D.

Divine Word Missionaries on station in Texas (l. to r.): Fathers Stanley Gootee, S.V.D.; Vance Thorne, S.V.D.; Michael Bodnar, S.V.D.; and Albin Trublowski, S.V.D.



PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

Boys! Young Men!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
already in high school;
already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI



The Grail is an international movement of Catholic women who work to benefit the people in social, educational, and cultural fields by lending to these fields a Catholic's viewpoint. These women of the Grail are now found in 23 countries on 6 continents. The movement was introduced in the United States in 1940 and has now opened 12 centers in our country. Grail members in the United States are active in family and community development, the professions, the arts, religious education, interracial relation, etc. Many American women associated with the Grail are at work in Africa, Asia and Latin America. The Grail is among those U. S. lay groups which send volunteers to Latin America under the papal volunteer program (PAVLA) initiated by Pope Pius XII.

The Grail was founded in the Netherlands in 1929 by a group of university students under the guidance of a Jesuit professor. It was envisioned by them to be a united, world-wide, united effort on the part of women, married and single, in all walks of life to live Christianity more deeply, to show forth the meaning of Christianity for modern people and modern problems; to transmit the values of Christianity into modern family and community life, into social and interracial questions, into the professions, the arts, politics — everywhere where women can have an influence. The good of the movement was to be a world-wide search to find Christ in modern day life. Hence the appropriateness of the name, "The Grail," after the medieval legendary search for the Holy Grail which was to be found only when one had found Christ.





Betty Simon gives an adult education class in reading in Kaplan, Louisiana.

For young ladies and women who want to acquaint themselves early with the Grail movement in North America we serve notice of the following ADVANCE SUMMER SCHEDULE:

VOLUNTEER SERVICE

at San Jose, Calif. — In a Spanish-speaking area; religious instruction, children's vacation school, home visiting, community projects; service in neighboring migrant worker camps. Dates: July 5-28.

at Lafayette, La. — Religious instruction in an interracial mission area. Dates: June 8-30.

at San Felipe, Mexico — Catechetical social work. Required: speaking knowledge of Spanish, some previous apostolic experience, one week orientation at the Grail center in San Jose, Calif.

Dates: July and August.

INTERNSHIPS

A minimum of 3 weeks service at Grail National Headquarters, Grailville, Loveland, Ohio — in the:

Writing and Publishing Center — Young writers, artists, photographers, secretaries, office workers needed to help with publicity, news releases, magazine articles, secretarial and administrative work. Possibility for collaboration in production of a film, for those qualified and interested.

Agriculture Department — For students on vacation, young professional women interested in overseas service, rural sociology: a valuable experience in food production, animal husbandry, farm management, while working on Grailville's 400 acre farm during the summer months.



A scene from the Grail musical production, "New Born Again," now being made into a 30-minute film.

College freshman Julie Nation of Santa Rosa, Calif. teaches religion to 10 and 11 year old boys in her boxing ring classroom at San Jose, Calif.



In Uganda
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THE GRAIL



"New film.

In Uganda, East Africa, Jessica Stuber of St. Paul, Minn. heads an education team training girls for work in the villages.

Calif. in her

Father Albert McKnight, C.S.Sp. at Kaplan, La. discusses with Grail members their plans for work at the mission for Catholic Negroes in that town.

WORK CAMPS

June 16-July 4—July 14-31 — For high-schoolers: 3 weeks of contribution to the summer program at Grailville — Harvesting, cooking, farm chores. Sessions on the lay apostolate, world needs, personal growth.

WEEKENDS

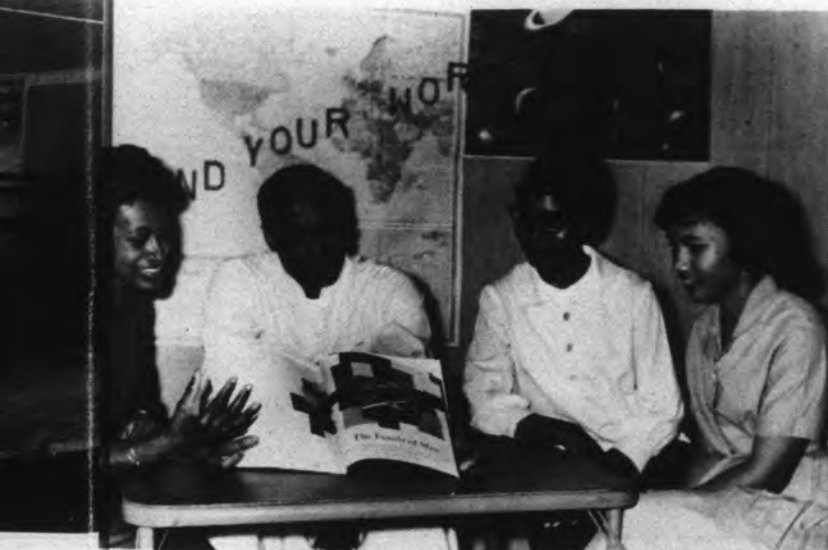
May 24-26—July 5-7—August 23-25 At Grailville, Loveland, Ohio—Opportunities to meet the Grail movement, to investigate possibilities for growth and service, to share in a full program of liturgical life, study, discussion. . .

CATECHETICAL INSTITUTE

August 3-17 — An intensive and comprehensive survey of new direction in the field of religious education — on an advanced level, with limited enrollment. Grail staff plus distinguished guest lecturers.

For applications and further information write to:

Miss Carol Nosko
GRAILVILLE
Loveland, Ohio



Christmas TV program

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

by the late

REV. BRUNO HAGSPIEL, S.V.D.

"Come to me all ye that labor and are burdened, and I shall refresh you!" When we consider the words of Jesus recorded in the Gospel, we find His divine utterances can be classified as words of *power*, words of *wisdom*, and words of *love*.

"I will, be thou clean," and *"Depart, thou unclean spirit"* are examples of words of power.

"Render therefore to Caesar the things that are Caesar's and to God the things that are God's" is an example of a word of wisdom.

But if ever a word came from the depths of the *loving* heart of Jesus, it is the one which we are to consider now: *"Come to me all ye that labor and are burdened, and I shall refresh you!"* It is so replete with sympathy and love that it must inspire us to place full confidence in the Heart of Jesus at all times.

Most loving, indeed, is the invitation of Jesus: *"Come to me all . . ."* Never, in the whole history of the human race, has an invitation like this been extended to any nation or tribe, much less to all mankind — an invitation laying special emphasis on a hearty welcome to those who are afflicted with destitution, distress and misery.

It would have been much, indeed, had Jesus only *permitted* the poor and the suffering to approach Him. But He actually *invites* them to come to Him.

Who, besides Jesus, cares to be troubled with those in poverty and need? Was not Job in his misery compelled to spend his days on a dunghill? Do we not see poor Lazarus lying in front of the door of the rich man, an object of ridicule to the servants and guests? Who cares, who is even permitted to show sympathy to ostracized sinners? Ordinary companionship and even conversation with publicans and sinners was dreaded among the Jews as a source of contamination. Was not Jesus Himself, for this very reason, upbraided by the Pharisees: "This man receiveth sinners and publicans and eateth with them"?

How many are there who shrink from the very sight of the poor and sick! When in 1770 the archduchess Marie Antoinette was led to Paris as a royal bride, strict orders were given by the government that no cripple, no beggar, no lame or blind or destitute person of any kind should appear on the road. Violation of this command was to meet with severe punishment. The government went to great lengths to keep every indication of sorrow and grief out of sight of the young queen. At her coming she was to see only happy subjects; she was to be deceived into thinking that all misery and misfortune had been excluded from her country. How different was our divine Saviour in this regard! Jesus never shrinks from misery. On the contrary,

He seeks it; He invites those in affliction with a loud voice: *"Come to me all . . ."* And again, *"Not the healthy ones are in need of a physician, but the sick!"* And again, *"I have come to seek what was lost."* Yes, He came to spread peace and happiness and joy everywhere . . . In His mercy and love, He, the King of kings and the Lord of lords, welcomes all.

And what a consolation! Jesus never wearied of inviting the suffering and needy to show them His sympathy and mercy. He Himself never fled from misery. He never tried to escape an appeal. He did shun honors that grateful hearts attempted to force on Him; e.g., He fled after the multiplication of the loaves, when the people wanted to make Him king. But He never shunned the cries for mercy from the sick and the poor and needy.

What a pity to find at the gate of so many rich people the inscription: "Beggars not admitted!" It is forbidden there to ask for help; it is forbidden to pour out one's troubles and to seek sympathy. After all, man, be he ever so sympathetic and kind, cannot relieve all misery; his means are limited. But at the portals of the all powerful heart of Jesus we find in golden letters the invitation: *"Come ye all to me."* What a consolation for us to know that *none of us is excluded* from this loving invitation!

Read the new life story . . .

ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D., author of *Catholic Negro Bishops**

25¢

Send order for copies, with payment, to: Divine Word Seminary, Bay Saint Louis, Mississippi.

*available at same address for \$1.00



NOVENA to SACRED HEART

February 21 - March 1

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi

Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

TEN YEARS AT WACO

(Continued from Page 39)

a stable, well-instructed congregation. On July 19, 1953 the kindergarten observed its first graduation exercises with much aplomb and flashing of photo bulbs. Twelve graduates were numbered among 35 children. Mrs. LaTrelle Spotser, one of the original two teachers is still at St. John's.

By September 15, 1954 Father Marusa was trying to obtain the empty tract (3.47 acres) lying immediately north and west of the mission. He got a second loan of \$3,000 from the Union of Czech Women and secured the loan with the property which he bought from Mrs. Aileen Thomas for \$3,470.

A year later Father Marusa transferred to Divine Word Missionaries' interests on the West Coast. The energetic priest had given three and a half years to St. John's.

Father Stanley Gootee, S.V.D. arrived by September, 1955. He expanded the school's first grade, its kindergarten and pre-kindergarten, so that it outgrew the quarters in the basement of the house and in the concrete-block addition that "Frenchie" Guenet (a white lay friend of the mission's early days) had constructed for Father Marusa as the house's west wing. By September, 1956 a two-story frame house on Dallas Street just south of the mission had been rented for \$100 a month. Father Edmund J. Fleming, chaplain at the air base and a friend of the mission in a thousand instances, promised that the base personnel would carry the rent as long as his assignment there would hold. (It was this same priest who gave to St. John Mission a splendid oil painting of the Last Supper, the original work done by an American soldier in India towards the end of World War II. The painting hangs in St. John's Church. Its unique

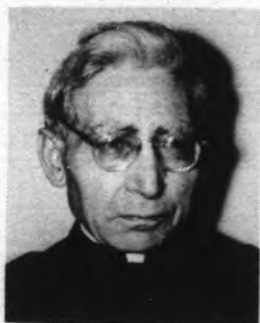
and detailed history is in the mission's files.) The school children moved into this house along with a newly launched day nursery. On August 5, 1956 Father Gootee announced the purchase of a new bus to pick up kindergarten children in North, South, and East Waco. By 1960 the size of the mission's property had grown with the purchase (for about \$3,000) of ground lying immediately south of the church. In time a parishioner assumed responsibility for meeting the notes on the loan with which this latest addition was bought.

Father Gootee served at Waco until midsummer, 1961 when Father Vance Thorne, S.V.D., a Negro priest, succeeded him. Because of the hard-pressed state of St. John's finances Father Thorne was forced to cut back on the various projects in operation at the mission. The baby nursery was abandoned. The bus was sold after a diligent search for a good price. The kindergarten enrollment was reduced to about 35 under care of a single teacher. Hence, at the time of the mission's tenth anniversary it has not yet begun to realize the complete grammar school with high school that was envisioned for it at the start. The tenth anniversary finds the young pastor laboring to strengthen the mission's basic financial position. Kind friends everywhere sent aid in response to his appeal for help. First and perhaps most constant aid has come from his predecessor, Father Gootee, now stationed at nearby Austin, Texas. Father Marusa, too, still maintains ties of friendship at the scene of his pioneer labors in Texas. Your help is solicited for: *St. John Mission, 1312 Dallas Street, Waco, Texas.*

THREE BURSES

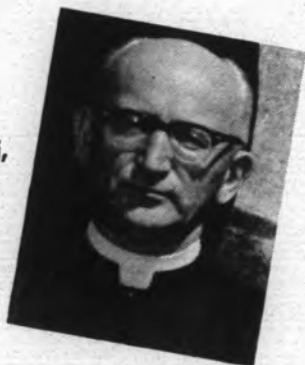
(scholarships)

HONOR THREE MISSIONARIES

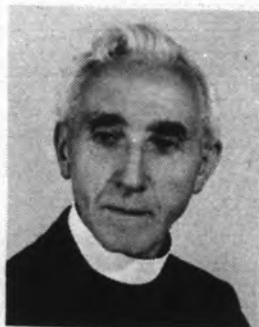


The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes



Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

Dear Father: Please accept my contribution of \$_____ with my prayers for the scholarship in honor of the late Father_____. Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.
My Name _____
Address _____
City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MASS

INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! **Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

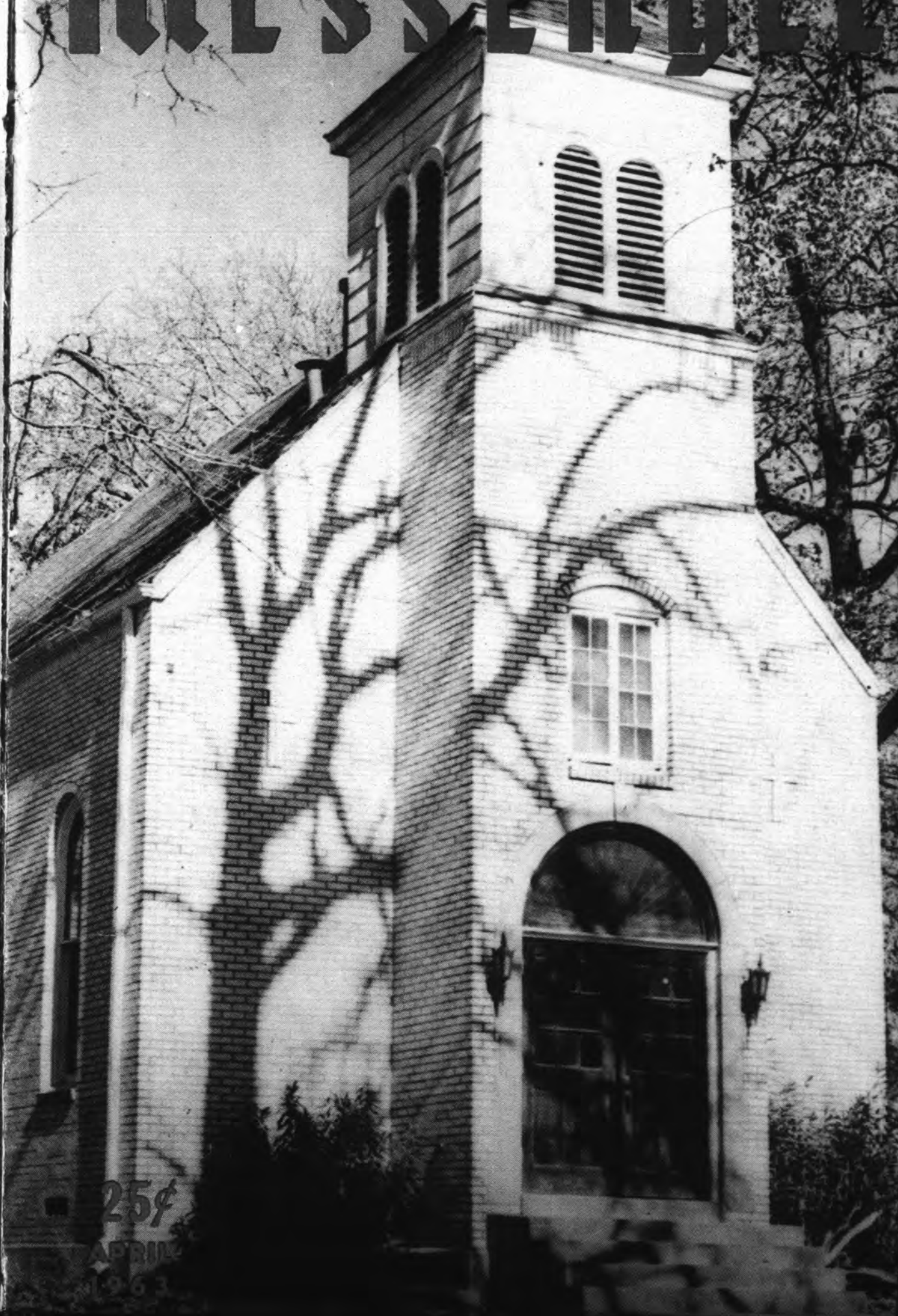
Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)

* Details from Raphael's Madonna di S. Sisto

DIVINE WORD messenger



25¢

APRIL

1953



NOW LOOK AGAIN....



Won't you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for the following items:

- ☐ Prayer book racks (35)\$ 5 each
- ☐ Kneelers (8)\$ 10 each
- ☐ Stations of Cross (14)\$ 15 each
- ☐ Sanctuary chairs (3)\$ 25 each
- ☐ Holy water basin\$ 25
- ☐ Pews (8)\$ 75 each
- ☐ Communion rail\$150
- ☐ Vestment case\$200
- ☐ Statues (2)\$250 each
- ☐ Altar\$500
- ☐ OTHER ITEMS, MISCELLANEA\$ 5 each

Name

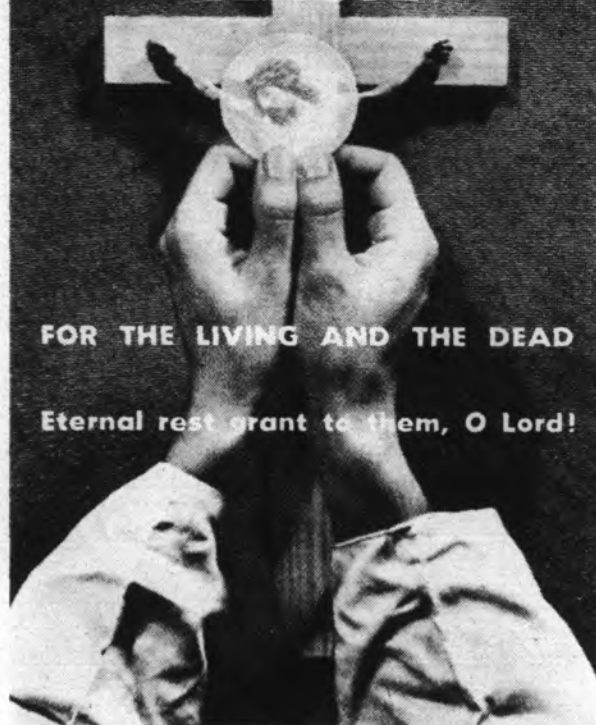
Address

State

City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MISSION MASS LEAGUE



FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request

.....membership for.....

....., living—deceased (Encircle

correct word) at address

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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Bay Saint Louis, Mississippi.

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promptly your OLD address
(exactly as printed on mailing
label of your Messenger) and
your NEW address (with zone
number, if any). Allow the
usual 5 weeks for change-over.

The cover: St. Peter Claver at
Tyler, Tex.

• • • The M e s s a g e

from
Divine
Word
Missionaries

MANY NEGROES NEED BETTER FOOD

A report in *Science News Letter* for February 23, 1963 tells that food is the good medicine needed in the "have-not" countries. At Geneva the U.N. Conference on the Application of Science and Technology for the Benefit of the Less Developed Areas was told that a world battle for life and health can be won with the simple aid of better food. Simple, clean food could do much towards reducing the incidents of diarrheal diseases (intestinal sicknesses) that wreck havoc among infants and young children of poor nations. Nearly 5,000,000 deaths of infants and children over an undisclosed period of time in "have-not" countries were blamed on diarrhea diseases traceable to contaminated and poorly-nourishing foods.

The foregoing brings thought about many Negroes, a "have-not" people, in the U.S. The rickety limbs, drooping eyelids, blotched skin, and recurring illnesses indicate at least that many U.S. Negroes desperately need more nourishing food. In some families and even in entire areas where wage earnings are notoriously low or nil Negro infants steadily die from diarrheal diseases traceable to improper food—this amidst our affluent American way of life with its teeming steak houses and restaurants! At Lafayette, La. recently the writer listened to the pastor of a congregation of Catholic Negroes voice from the pulpit his 1962 parish report. Of the 55 deaths recorded in that parish through 1962 more than 40% were infant deaths — little tots carried off by the ravages of intestinal illnesses and faded away from malnutrition.

Many Negroes subsist entirely off the foodstuffs doled out under the government's program of relief to the needy. Without the cornmeal, beans, and hash received from the government thousands of Negro families would have nothing to eat. But even these surplus foodstuffs, welcome and essential though they be, are far from the standards of nourishment envisioned as ideal for all around good health. Yet there are large areas, as in Mississippi, where Negroes are deprived of even government food in retaliation for reasons well known. But even when Negro parents can get a bagful of government food one can surmise how rough for infants is a fare of cornmeal, beans, and hash.

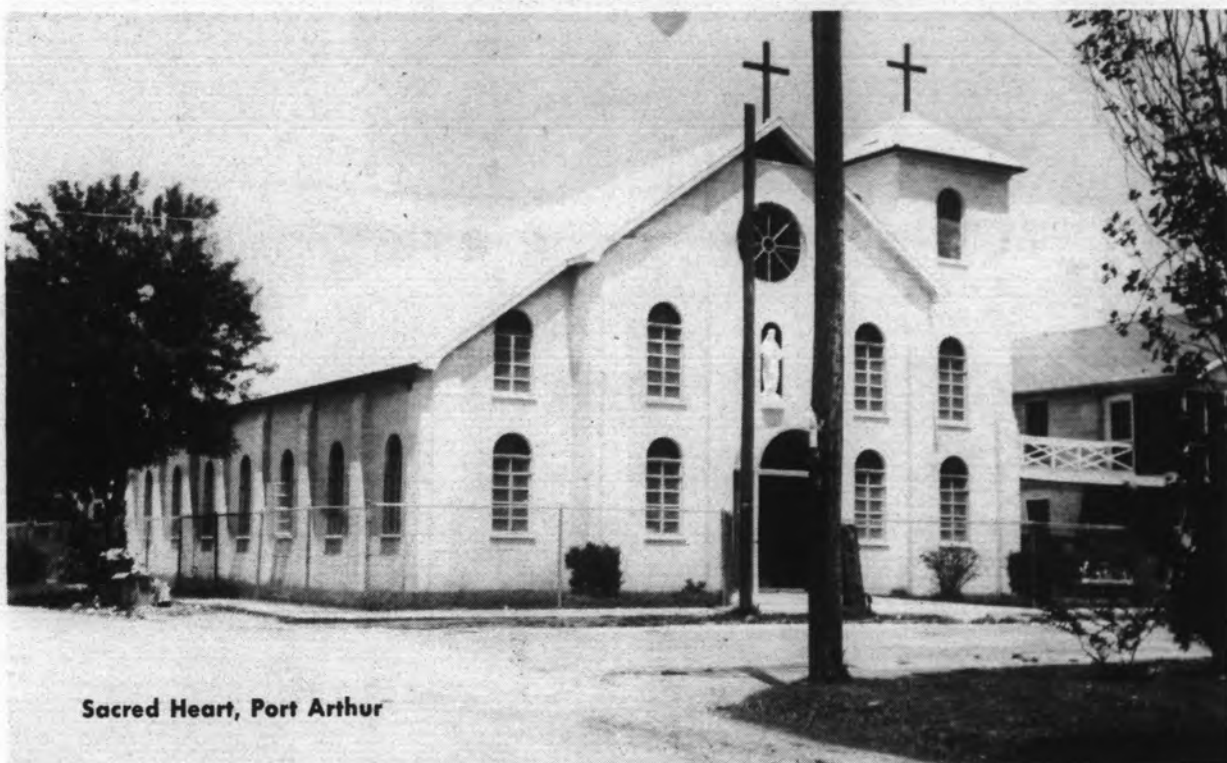
The diet of some U. S. Negroes has become a source of mirth. Jokes about the Negro's chitlings, pig tails, tripe, and ground meat are plentiful among our well-heeled citizens. But Negroes who are absolutely forced in poverty to eat such lowly selections of meat—or eat no meat at all—don't joke about such things. As one Negro housekeeper in Louisiana said, Negroes appreciate the finer cuts of meat as much as the next citizen but better meat costs more money than some Negroes have. For this reason unbiased handling ought be wished to the new Food Stamp Program which, as purposely conceived, is to make possible to low income families not necessarily more food but especially more nutritious foods, even in meats. ■

PHOTOS OF NEGRO MISSIONS IN TEXAS

In Texas there are 35 congregations of Catholic Negroes. Twenty-six (26) of them are administered by the Josephite Missionaries whose work is exclusively among America's Negroes. The accompanying photos show some of the Texas missions. All missions shown are under care of the Josephite Missionaries with one exception. The mission at Tyler is administered by diocesan priests from the city's other Catholic church. However, until 1961 also the Tyler mission had been administered by Josephite Missionaries.



Our Mother of Mercy, Ames



Sacred Heart, Port Arthur

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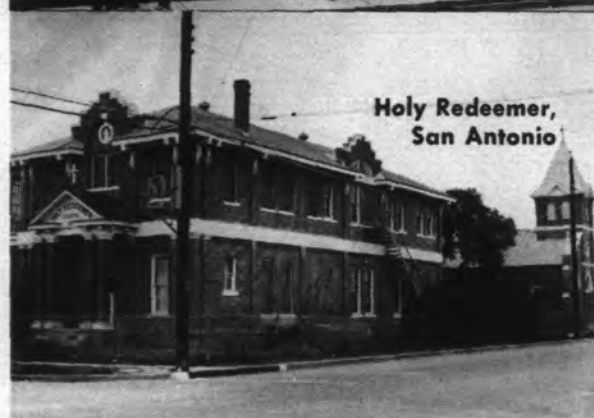
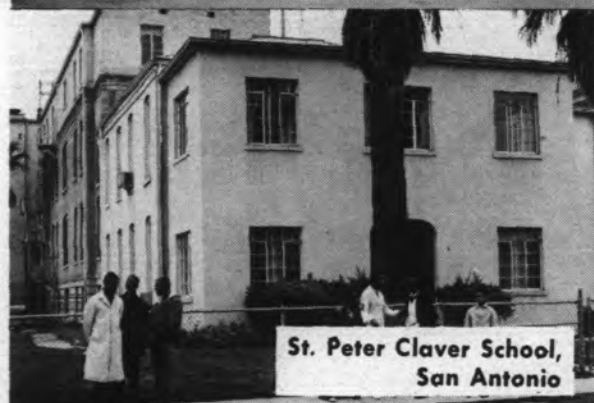
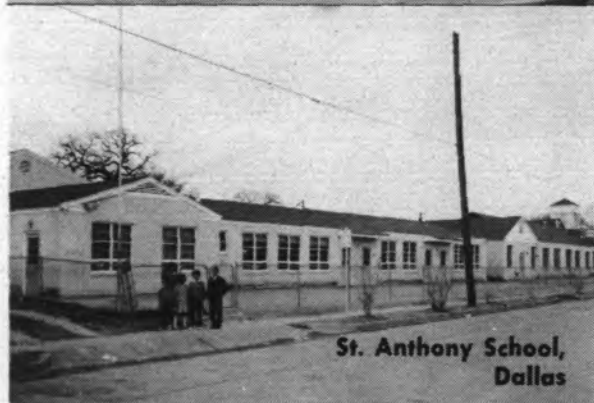
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MISSIONS in TEXAS



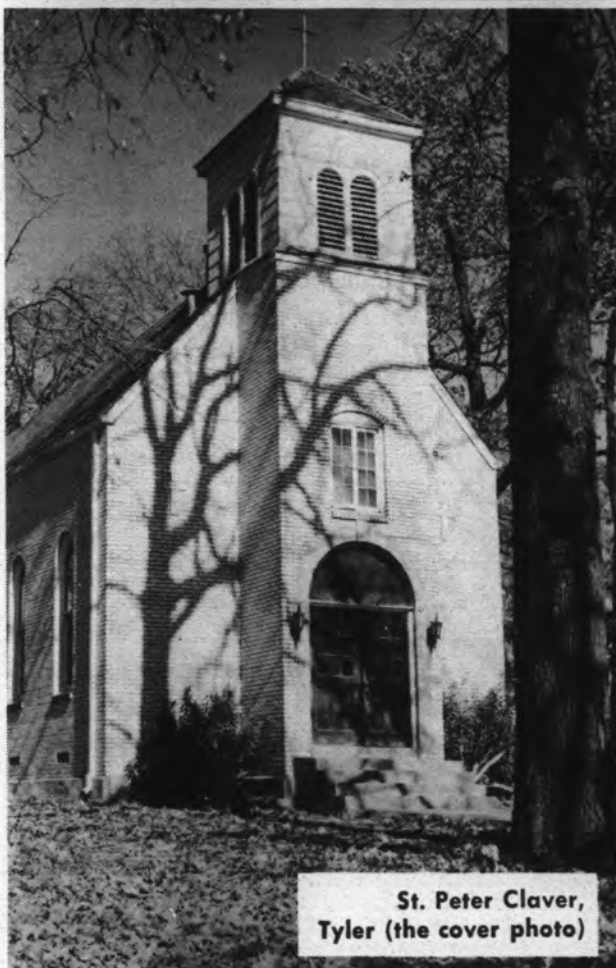
MISSIONS in TEXAS



Holy Spirit,
Marshal



St. Veronica,
Fort Worth



St. Peter Claver,
Tyler (the cover photo)



St. Peter,
Dallas

NEGRO SAINTS of the CHURCH

By JOSEPH X. FLANNERY

Special to the Divine Word Messenger

Compiling a list of colored saints that anyone could regard as complete is impossible simply because the Church has never divided its saints along racial lines. Thus, we have famous saints and former popes who *might* have been Negro, but the records don't always describe the color of a man's skin.

Prior to the recent canonization of St. Martin, the most renowned saint that we could be certain was colored was St. Benedict the Moor, a 16th Century Sicilian. And lesser known, but equally heroic in virtue, was St. Moses, a Fourth Century former slave in Egypt who turned from a life of banditry to become a holy man.

The 22 Negroes who might be canonized in the near future are the Martyrs of Uganda who were slain by their evil ruler because they refused to give up their faith between 1885 and 1887. They were beatified in 1920, and Pope John XXIII has expressed a great interest in their cause. In fact, he has said that there are two canonizations that he particularly wants to perform — that of Mother Seton and that of the Martyrs of Uganda.

In the category of saints who *might* have been Negroes are St. Augustine, one of the Fathers of the Church, and three popes, St. Victor I, who reigned from 189 to 199; St. Melchiades, sometimes spelled Miltiades, who reigned from 311 to 314, and St. Gelasius, who reigned from 492 to 496.

There is very little evidence to support a belief that St. Augustine was all or part Negro, yet there is a long history of devotion to this saint among Negro Catholics based upon the tradition. He lived from 354 to 430, but because racism was unknown in his time, no record of his racial background is available to us. It is known that he was born in Numidia, corresponding to modern Algeria, and that after a reckless youth, he was converted to Chris-

tianity in 387, after years of prayers by his mother, St. Monica. He was ordained a priest in 391 and was consecrated a bishop and assigned to Hippo in his native North Africa in 395. Because of his extensive writings, he was declared a Doctor of the Church by Pope Boniface VIII in 1295.

Was St. Augustine part or all Negro? We know that he was African, but it's anyone's guess regarding the color of his skin.

While August 28 is the feast day of St. Augustine, it also is the feast day of another saint, Moses, who we know was a Negro. There is no doubt here because records describe him as a huge dark man of Ethiopian origin who was a slave of an Egyptian official.

Much about St. Moses is obscured by the ages, but enough is known to show that God's grace reached him and converted him from a bandit to a humble servant of his Lord. Some biographical material states that he died about 395 while other sources set the year of his death at about 405.

In any case, it is certain that St. Augustine and St. Moses were contemporaries. This is an odd coincidence, because St. Martin and St. Benedict also were contemporaries in another age.

St. Moses showed nothing in his early life to indicate that he would one day become a saint. Born in slavery and having so vicious a nature, he was driven from the home of his master who probably was glad to be free of him. Moses then became a desert bandit, gradually building up a band of followers which became the terror of this region of Egypt.

As authorities pressed a campaign to capture the bandit, he sought refuge in a desert monastery — and there was exposed to this strange new life based upon the teachings of Christ. The one-

(Continued on Page 78)

NUNS WHO STAFF NEGRO MISSIONS

Name of Order; its total professed (Cath. Directory numerical order)

Location of members in service of Negroes; their count

[5A] Benedictines of St. Scholastica, 302 professed members

Conway, Ark. (3); Fort Smith (3); Guthrie, Okla. (1)—total in service=7

[11] Blessed Sacrament Sisters, 546 professed members

Montgomery, Ala. (4); Fresno, Calif. (3); Los Angeles (4); Washington, D.C. (5); Atlanta, Ga. (4); Macon (4); Chicago, Ill. (35); Gary, Ind. (5); Carencro, La. (4); Church Point (4); Eunice (4); Lake Charles (12); New Iberia (5); New Orleans (107); Rayne (4); St. Martinville (5); Boston, Mass. (7); Biloxi, Miss. (4); Gulfport (3); St. Louis, Mo. (5); Camden, N.J. (4); New York City (20); Cincinnati, Ohio (5); Cleveland (12); Columbus (5); Cornwells Heights, Pa. (16); Philadelphia (23); Nashville, Tenn. (5); Beaumont, Tex. (8); Orange (3); Port Arthur (8); Rock Castle, Va. (17)—total=354

[18] Charity of Incarnate Word, St. Louis Prov.; 284 professed

St. Louis, Mo. (6)=total in service

[19] Daughters of Charity, Eastern Province; 1,230 professed

Greensboro, N.C. (4); Portsmouth, Va. (4)—total=8

[21] Sisters of Charity of Leavenworth; 928 professed

Kansas City, Kan. (3)=total in service

[22] Sisters of Charity of Nazareth; 1,464 professed

Birmingham, Ala. (12); Helena, Ark. (2); Bardstown, Ky. (3); Louisville (4); Owensboro (2); Waverly (1); Morganza, Md. (9); Memphis, Tenn. (4)—total=37

[22A] Charity of O.L. of Mercy; 82 professed

Charleston, S.C. (2)=total in service

[25A] Charity of St. Elizabeth, of Convent Station; 1,737 professed

Pensacola, Fla. (7); Cantonment (1)—total=8

[27B] Mother Seton Sisters of Charity; 752 professed

Abbeville, La. (3); Pittsburgh, Pa. (3)—total=6

[29] Charity of Blessed Virgin Mary; 2,288 professed

Chicago, Ill. (indetermined, sizeable number); Clarksdale, Miss. (5); Kansas City, Mo. (8); Chattanooga, Tenn. (3); Memphis (12)—total=indetermined and sizeable

[31] Srs. of Christian Charity, East and West Prov.; 1,108 professed

North Little Rock, Ark. (4); Greenville, N.C. (4)—total=8

[33] Good Shepherd Sisters; Baltimore and Carthage Prov.; 300 professed

Louisville, Ky. (15); Baltimore, Md. (19)—total=34

[38A] Christian Doctrine Sisters; 69 professed

New Smyrna Beach, Fla. (4); Rockhill, S.C. (3)—total=7

[41] Sisters of Divine Savior; 359 professed

Huntsville, Ala. (3)=total in service

[43C] Dominicans of Most Holy Rosary, Adrian Motherhouse; 167 professed

Fort Pierce, Fla. (2)=total in service

[43C] Dominicans of Most Holy Rosary, Sinsinawa Motherhouse; 1,923 professed

Mobile, Ala. (5); Tuskegee (5); Kansas City, Mo. (3); Cincinnati, Ohio (3); Oklahoma City, Okla. (4); Columbia, S.C. (4)—total=24

[43C] Dominicans of O. L. of Rosary, Sparkill, N. Y.; 786 professed

St. Louis, Mo. (8)=total in service

[43C] Dominicans of Maryknoll (Maryknoll Sisters); 1,256 professed

Kansas City, Mo. (23)=total in service

[43C] Dominicans of O. L. of Sacred Heart, Springfield; 536 professed

East St. Louis, Ill. (4)=total in service

[43C] Dominicans of St. Mary of the Springs, Columbus; 691 professed

Amarillo, Tex. (4)=total in service

[43C] Dominicans of St. Cecilia, Nashville, Tenn.; 147 professed

Jackson, Tenn. (2)=total in service

[43C] Dominicans of St. Catharine, St. Catharine, Ky.; 807 professed

Louisville, Ky. (4)=total in service

[49] Franciscans of Perpet. Adoration, La Crosse, Wisc.; 1,154 professed

Canton, Miss. (7)=total in service

[50] Third Order Franciscans, Oldenburg, Ind.; 830 professed

Indianapolis, Ind. (5); Kansas City, Mo. (6)—total=11

NUNS WHO STAFF NE

- [51] Franciscans of Mary Immaculate, Joliet, Ill.; 771 professed
- [52] Franciscans of St. Felix (Felician Sisters), Assumption, Immaculate Heart, and Presentation Provinces; 173; 728; and 736 professed each
- [53] Franciscan Handmaids, New York; 65 professed
- [54] Franciscan Missionaries of Mary, New York; 394 professed
- [57] Franciscans of Baltimore; 96 professed
- [63] Franciscans of O. L. of Perpet. Help, Ferguson, Mo.; 350 professed
- [66] Franciscans of St. Joseph, Hamburg, N.Y.; 502 professed
- [73] Franciscans of Third Order, St. Joseph Prov., Baltimore; indetermined number of professed
- [76] Missionary Franciscans, Newton, Mass.; 850 professed
- [77] Immaculata Sisters, Paterson, N.J.; 135 professed
- [81] School Sisters of St. Francis, Milwaukee; 2,679 professed
- [85] Sisters of Mercy of Holy Cross, Merrill, Wisc.; 113 professed
- [88] Franciscans of Penance, Stella Niagara, N.Y.; 433 professed
- [91] Franciscans of Holy Family, Dubuque, Iowa; 924 professed
- [96] St. Joseph Srs. III Order Franciscan, Chicago Prov.; 340 professed
- [97] St. Mary Srs. III Order Franciscan, St. Louis; 545 professed
- [112] Franciscans III Order Regular, Allegany, N.Y.; 860 professed
- [114] Marianites of Holy Cross, Louisiana Prov.; 280 professed
- [115] Sisters of Holy Cross, Midwest and West Provinces; 470 and 391 professed each
- [117] Daughters of Holy Ghost, Putnam, Conn.; 482 professed
- [118] Servants of Holy Ghost, Techny, Ill.; 380 professed
- [120] Sisters of Holy Ghost, San Antonio, Tex.; 258 professed
- [122] Holy Family Sisters, New Orleans, La.; 310 professed
- [125] Sisters of Holy Family of Nazareth, St. Joseph and Imm. Heart Provinces; 371 and 260 professed each
- [138] Sisters of the Holy Names, New York Prov.; 249 professed
- [144] Sisters of Loretto, Lady of Sorrows and Sacred Heart Provinces; indetermined number of professed for each
- [157] Sisters of St. Mary of Namur, Eastern Prov.; 220 professed
- Fairfield, Ala. (5)=total in service
- Birmingham, Ala. (5); Chicago, Ill. (8); and Detroit, Mich. (9)—total=22
- High Point, N.C. (5); Wilmington (5); Brooklyn, N.Y. (9); New York (18); Georgetown, S.C. (5)—total=42
- Cincinnati, Ohio (6)=total in service
- New York City (9); Richmond, Va. (8)—total=17
- Monroe, La. (10); West Monroe (3)—total=13
- Bessemer, Ala. (4)=total in service
- Pensacola, Fla. (5); Baltimore, Md. (7)—total=12
- Augusta, Ga. (12); Savannah (18)—total=30
- Austin, Tex. (15); Houston (18)—total=33
- Chicago, Ill. (21); Holly Spring, Miss. (11); Jackson (5); Walls (7); Yazoo City (11)—total=55
- Vacherie, La. (3)=total in service
- Greenville, S.C. (4)=total in service
- Chicago, Ill. (21)=total in service
- Greenwood, Miss. (6)=total in service
- St. Louis, Mo. (27)=total in service
- St. Petersburg, Fla. (4); Lakeland, Ga. (3); Carthage, Miss. (3); Asheville, N.C. (4); Winston-Salem (6)—total=20
- Plaquemines, La. (1)=total in service
- Fresno, Calif. (6); Cairo, Ill. (2)—total=8
- Anniston, Ala. (3); Gadsden (3)—total=6
- Little Rock, Ark. (8); Pine Bluff (4); Bay Saint Louis, Miss. (7); Greenville (10); Jackson (10); Meridian (5); Vicksburg (9)—total=53
- Convent, La. (3); Crowley (4); Lebeau (6); Mansura (4); New Orleans (6); New Roads (6); Thibodeaux (4); Natchez, Miss. (10); Pascagoula (4); Pass Christian (4); Albany, N.Y. (4); Beaumont, Tex. (7); Corpus Christi (5); Dallas (20); Fort Worth (5); San Antonio (12)—total=104
- Los Angeles, Calif. (10); Apalachicola, Fla. (3); Bastrop, La. (4); Belleview (4); Breaux Bridge (5); Covington (5); Donaldsonville (6); Grand Coteau (3); Klotzville (1); Lafayette (23); Lake Providence (3); Madisonville (3); Marksville (4); Napoleonville (3); New Orleans (65); Opelousas (8); Reserve (5); Slidell (3); Tulsa, Okla. (5); Ames, Tex. (3); Galveston (6); Houston (15); Marshall (3); San Antonio (4)—total=191
- Mobile, Ala. (6); Montgomery (4); Brooklyn (8)—total=18
- Key West, Fla. (5); Tampa (4)—total=9
- Los Angeles, Calif. (indetermined though not large number); St. Louis, Mo. (indetermined though not large number)—total is indetermined
- Suwanter, S.C. (7)=total in service

AFF NEGRO MISSIONS

- [162] Presentation Sisters, Newburgh, N.Y.; 202 professed
- [163] Servants of Most Holy Heart of Mary, Kankakee, Ill.; 180 professed
- [164] Servants of Imm. Heart of Mary, Monroe, Mich.; 1,451 professed
- [164] Servants of Imm. Heart of Mary, Scranton, Pa.; 1,150 professed
- [168] Mercy Sisters, Brooklyn and Manchester Provinces; 462 and 432 professed each
- [169] Sisters of Mercy of the Union, Baltimore and Chicago Provinces; 528 and 1,026 professed each
- [171] St. Augustine Sisters, New York City; 150 professed
- [172] Trinitarian Sisters, Philadelphia, Pa.; 31 professed
- [173B] Verona Sisters, Richmond, Va.; 31 professed
- [176] Pallotine Sisters, Huntington, W. Va.; professed 137
- [182] Precious Blood Sisters, Columbia and Wichita Provinces; 162 and 411 professed each
- [185] Most Precious Blood Sisters, O'Fallon, Mo.; 568 professed
- [188] School Sisters of Notre Dame, Eastern, Western, Southern Provinces; indetermined number of professed for each
- [189] Notre Dame Sisters, Covington, Cleveland, and Toledo Provinces; 322, 468, and 356 professed each
- [190] Sisters of Notre Dame de Namur, Baltimore Prov.; 554 professed
- [198] Oblates of Providence, Baltimore; 300 professed
- [199] Sisters of Divine Providence, San Antonio, Tex.; 730 professed
- [201] Sisters of Divine Providence of Kentucky; 467 professed
- [203] Sisters of Providence, St. Mary of the Woods, Ind.; 1,462 professed
- [205] Resurrection Sisters, Western Province; 220 professed
- [208] Holy Union Sisters, Imm. Heart Province; 252 professed
- [221] Sisters of St. Joseph of Carondelet, Los Angeles and St. Louis Provinces; 880 and 1,361 professed each
- [221] Sisters of St. Joseph, Rochester and Pittsburgh Motherhouses; 858 and 520 professed each
- [221C] St. Joseph Sisters of St. Augustine, Fla.; 221 professed
- [230] Ursuline Sisters, Louisville Province; 548 professed
- [232] Vincentian Sisters of Charity, Pittsburgh; 377 professed
- [234] Daughters of Wisdom, Ozone Park, N.Y.; 400 professed
- [240] Sisters of O. L. of Sorrows, Moreauville, La.; 26 professed
- [267] Holy Rosary Sisters, Villanova, Pa.; 9 professed
- Houma, La. (9); New Orleans (5)—total=14
- Hot Springs, Ark. (4)—total in service
- Mobile, Ala. (5); Detroit, Mich. (4)—total=9
- New Bern, N.C. (6); Raleigh (4); Washington (6)—total=16
- Brooklyn, N.Y. (indetermined, sizeable number); Ritter, S.C. (1); Walterboro (2)—total=indetermined, sizeable number
- Mobile, Ala. (7); Chicago, Ill. (indetermined, sizeable number)—total=indetermined
- Los Angeles, Calif. (9)—total in service
- Holy Trinity, Ala. (4); Jersey City, N.J. (6); Newark (1); Orange (4)—total=15
- Richmond, Va. (6)—total in service
- Huntington, W. Va. (2)—total in service
- Kingston, N.C. (5); Lumberton (3); McAlester, Okla. (3)—total=11
- St. Louis, Mo. (3)—total in service
- Washington, D.C. (7); Bryantown, Md. (13); Detroit, Mich. (4); St. Louis, Mo. (8)—total=32
- Birmingham, Ala. (5); Los Angeles, Calif. (13); Toledo, Ohio (3)—total=21
- Southern Pines, N.C. (2)—total in service
- Mobile, Ala. (5); Washington, D.C. (17); Miami, Fla. (7); Chicago, Ill. (10); New Orleans, La. (7); Baltimore, Md. (35); Ridge (9); Detroit, Mich. (7); Minneapolis-St. Paul (15); Mound Bayou, Miss. (5); Kinloch, Mo. (5); Normandy (19); Asbury Park, N.J. (3); Trenton (6); Buffalo, N.Y. (6); Charlotte, N.C. (5); Wilson (5); Aiken, S.C. (5); Hartsville (3); Orangeburg (8); Alexandria, Va. (4)—total=186
- Alexandria, La. (9); Cloutierville (3); Isle Brevelle (4); Natchitoches (3)—total=19
- Lexington, Ky. (3)—total in service
- Evansville, Ind. (4); Indianapolis (4)—total=8
- Tuscaloosa, Ala. (5)—total in service
- Elizabeth City, N.C. (3)—total in service
- Los Angeles, Calif. (16); Oakland (5); Atlanta, Ga. (6); Indianapolis, Ind. (4); St. Louis, Mo. (5)—total=36
- Selma, Ala. (14); Pittsburgh, Pa. (7)—total=21
- Jacksonville, Fla. (3); St. Augustine (2)—total=5
- Louisville, Ky. (4); Paducah (4); Camden, Miss. (7)—total=15
- Montgomery, Ala. (23); Phenix City (13)—total=36
- Norfolk, Va. (7)—total in service
- Cottonport, La. (5); Moreauville (3); Pineville (5)—total=13
- Philadelphia, Pa. (4)—total in service

Jesus most Patient

SPIRITUAL READING

by the late

REV. BRUNO HAGSPIEL, S.V.D.

"Come to me all ye that labor and are burdened, and I shall refresh you! —*"I shall refresh you!"* In the service of the poor, the sorrowful, the suffering, the tempted, the sick, and sinners, Jesus spends all His divine attributes, His infinite power, His infinite wisdom, and His infinite mercy.

The reception which Jesus accords to those who come is a most loving one. How painful it is to hear in response to a personal appeal for help and assistance, the cold words: "Mr. or Mrs. So-and-so is absent." Granted that it is not always a formal excuse, that at times it is really true, for even the most kind and sympathetic man cannot be in two places at the same time. Yet how different it is with our blessed Lord! No one need fear to be refused. He always has time. He is always at home. With Him there is no such thing as an inopportune or an inconvenient time.

Read the Gospel! On one occasion He was sorely in need of rest at night, after a day's labor. Yet, He did not refuse or dismiss Nicodemus who came asking to be instructed. Behold, Jesus always has time for those in need of counsel and advice.

Was Jesus not in need of rest as He sat at Jacob's well? St. John expressly states that Jesus sat down to rest Himself. And the woman who came to Him and disturbed His rest was one living with a man other than her husband. But Jesus always has time for sinners; He spoke with her and opened the door to the Kingdom of God, not only to her, but to many inhabitants of the city as well.

When the children were brought to the divine Master in the evening, after a hard day's work, the Apostles objected because they felt that He needed rest and quiet. What a touching scene! The mothers had brought their little ones to the Saviour to have Him bless them before departing for the night. The Apostles, seeing that there were so many, and knowing that whatever He did He always did perfectly, thought that this was asking too much of Him at this hour. They, therefore, tried to dismiss the mothers with the excuse that the Master was tired. We can hardly blame the Apostles; they meant well. But the good mothers understood the heart of Jesus better than the Apostles; they knew that if they approached Jesus with their children, they would always be welcome. The mothers felt that the heart of Jesus was like theirs—loving and self-sacrificing. He did not disappoint them. "Suffer the little children to come unto me," He said, "for of such is the Kingdom of Heaven." Jesus always has time for children. They, too, are included in that invitation: "Come to me all. . . ."

Out of love for the children who cannot as yet understand, Jesus forgetting all fatigue, begins once more to preach to the adults and points out to them the thing that should inspire them to love a child. His words have caused a complete, radical change in the world's attitude and sentiments toward children. Pagan antiquity wasted very little time on the child; the language of the cradle was too

naive for the pagan world. But the Saviour calls the child to Himself, caresses it, and sets it up as an example to the adults: "Unless you become as little children, you cannot enter into the Kingdom of Heaven." And all this happened "in the evening when Jesus was tired."

We see our Lord again, one evening when He was tired, at Peter's house, laying his hands on the sick individually, consoling the afflicted, and restoring health to them one at a time. He could have cured them from a distance with a single gesture or with a single word of His omnipotent power, but that would not have satisfied His love. Eliseus did that. When he was asked to help a poor leper, the prophet sent his servants with the remedy; but he himself refused to go. But here is One greater than Eliseus, One who in His infinite love is sympathetic to our sicknesses and trials and troubles, and who is willing to display this love whenever occasion arises. He is sympathetic and merciful and draws all to Him; He is eager to show this love to them that ask. His reception is most loving; He is ready to receive us at all times.

Sometimes, we know, it is difficult to remain composed and quiet when we are disturbed at our work. Now, behold Jesus, as He walks along quietly meditating or perhaps teaching and preaching. Suddenly a young man dashes forth from the crowd, places himself directly in front of Him, and interrupts Him with the question: "Master, what must I do to attain everlasting life?" And the Saviour said not a word of impatience or rebuke to the young man because he had not listened more attentively earlier when the answer to his question had been given. Just as if Jesus had been waiting especially for him, He received the young man courteously, to the great astonishment of the Apostles and of the Evangelist who remarks: "... and Jesus looked at him gently and spoke with him." ■



NOVENA to SACRED HEART

April 25 — May 3

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial

Divine Word Missionaries

Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

(Continued from Page 72)

time bandit changed into a holy man and eventually was ordained to the priesthood by Patriarch Theophilus of Alexandria. He lived the life of a monk for many years, achieving great holiness but never losing the feeling that he was a humble sinner. One story is told about the governor of the region seeking him out, because of his fame as a holy man, and finding a huge, dark man dressed in rags, carrying water to other holy men who lived in caves of the areas. When the governor asked where he might find Moses, the man did not acknowledge that he was the holy man, saying only: "Bah! It is not worth your while going in quest of him. He is a fool."

An uprising of infidels led to the death of Moses, though he might have escaped. It is said that he and seven other monks refused to leave the monastery and all but one were slain by the raiders. One source says Moses was 65 at the time while another says he was 75. Unlike another Moses of an earlier era, he did not have to leave Egypt to fulfill his destiny.

Though they probably never heard of St. Moses, 22 young Negroes in Uganda, East Africa, followed in his footsteps 1400 years later when they gave their lives to Christ. They were the Martyrs of Uganda who were beatified on June 6, 1920, and whose cause has been intensified with the blessing of Pope John.

The Rev. Anthony Wouters, W.F., postulator of the cause, reported to this writer recently: "The Sacred Congregation of Rites have not yet declared any cures to be miracles attributed to the intercession of the Blessed Martyrs, but they are at this moment investigating two remarkable happenings which may perhaps be

classified as miraculous." Noting that such investigations are done with great dedication, he added, however, that "the cause is making progress slowly but surely."

Father Wouters also wrote: "The actual canonization depends upon many factors but one thing is certain. The Holy Father is personally interested in the cause and has spoken of it when according private audiences to African dignitaries. Many bishops in Africa have written to the Pope asking him to canonize the Martyrs. In one case, 53 bishops from East and Central Africa signed a petition, the first signatory to this document being His Eminence Laurian Cardinal Rugambwa, Bishop of Bukoba, Tanganyika. The bishops of South Africa have also presented a petition to the Pope."

Who are these 22 Africans who might be ushered into sainthood? To trace their history, one must begin the story with the entrance of the White Fathers into Uganda in 1879. The small band of missionaries were welcomed by King Mutesa, and he let them preach freely among his people, but as their circle of catechumens began to grow, the king became suspicious and finally, in 1882, he expelled the priests.

Upon the death of Mutesa, his successor, Mwanga, permitted the White Fathers to return in 1884. The young king once had leaned toward Christianity, but later gave up the idea. But from a position of a friendly pagan, he gradually became unfriendly to the priests because they were preaching morality which was an indictment of his own way of life.

Mwanga's patience reached the breaking point when members of his own court, Christian pages, refused to submit to his sinful suggestions and advances. Joseph Mukasa, a close friend

RO SAINTS

of the king and major-domo of his household, had been baptized two years earlier and, as a Catholic, he reproached the king for his debauchery. The brave act by the 24-year-old convert resulted in a death sentence which was carried out by fire on November 15, 1885. Before the execution he refused to have his hands bound, saying: "A Christian who gives his life for God has no reason to fear death."

The next victim was Denys Sebugwawp who was stabbed to death by the king, himself, for having dared to teach the catechism to the chief minister's son. That occurred on May 25, 1886. The same night Charles Lwanga, 20, baptized four of the most advanced catechumens and prayed with them that they might be able to suffer death with courage. The next morning their faith was tested when the evil king gathered all his pages and told the Christians to step forward. Charles Lwanga and a 13-year-old boy, Kizito, one of the four he had baptized, were the first to step forward. Others immediately followed, including the executioner's own son. The sentence to be burned alive was carried out on June 3, 1886.

Within a short time, two soldiers, a judge and a former page also were martyred before the king's lust for blood was satisfied.

Wwanga began paying for his crimes soon after and before he died a victim of his vices at the early age of 34, he had twice been dethroned and eventually was exiled from his kingdom.

A footnote to the persecutions is that conversions soared a short time later in Uganda, with Catholics increasing from about 200 to 5,000 in about a year. And on June 3, 1961, the 75th anniversary of the great human bonfire at Namugongo, more than 10,000 pilgrims visited the shrine of the Blessed

Martyrs and attended Mass in the open.

Now from 19th Century martyrs, let us go back three centuries to review the lives of two colored men who lived in the same period on opposite sides of the Atlantic. They are St. Martin de Porres and St. Benedict the Moor. The first was a mulatto who happened to be as dark as his Negro mother, and the second was a full Negro. Both had spotless white souls. (A sketch of each saint's life will be presented in a later issue.)

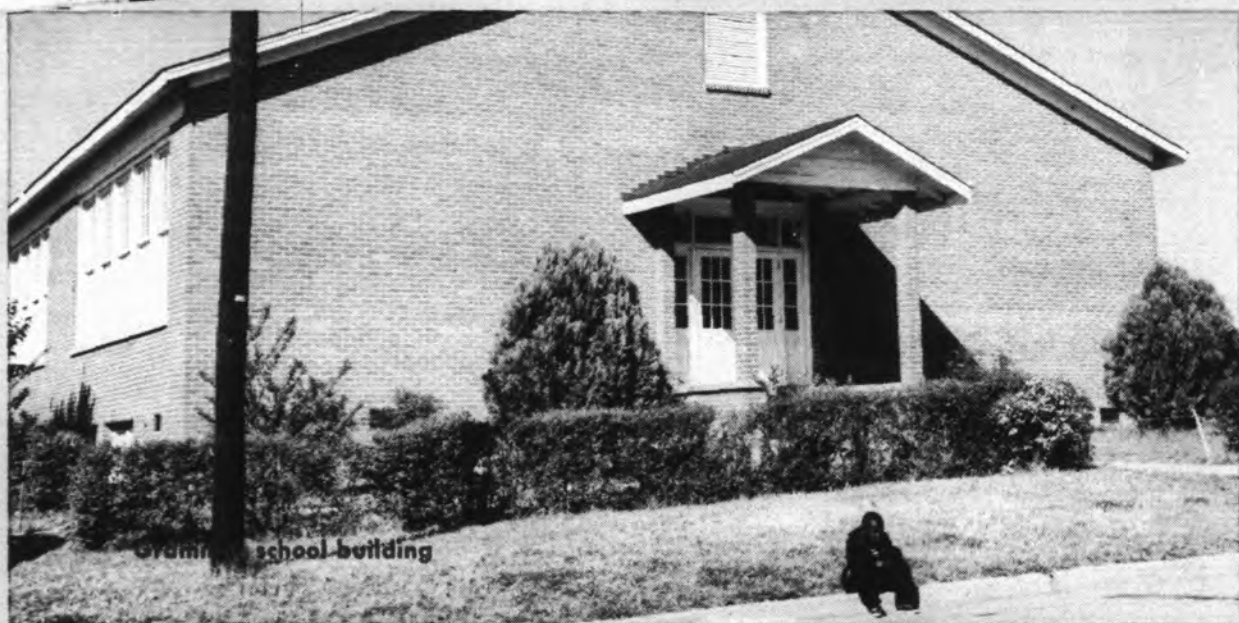
Many scholars have stated that the possibilities are excellent that Saints Victor, Melchiades and Gelasius were, indeed, Negroes. But like the case of St. Augustine, there really is no proof on either side of the question. We do know that the three men were Africans, with the first two born in Africa and the third born in Rome of African parents. To some historians, their names suggest that they were offsprings of Roman or Greek colonists in Roman Provinces now corresponding to modern Tunisia, Algeria and Morocco. But this, too, is only a guess.

If one cares to go back to the beginning of the Christian era, the Birth of Christ, there is the tradition that Balthasar, one of the Three Wise Men, was a Negro. Scholars have traced this legend back to a 15th Century painting, but it is quite possible that the painting was based upon a much older story. So no one in this day and age can say with certainty that one of the Magi was *not* a Negro.

But whether Balthasar, Augustine, or the three early popes were Negroes matters little. Anyone interested in proving a point still have Saints Martin and Benedict and the Blessed Martyrs of Uganda to show that God can smile down on a Negro just as He can on a man of any other race. ■



Rev. Joseph Stier, S.V.D.,
pastor



Gramm school building



School Sisters of St. Francis



ST. FRANCIS MISSION YAZOO CITY, MISSISSIPPI



The Yazoo River flows through the rich bottom land of Central Mississippi before it empties into the Mississippi River at Vicksburg. About 40 miles upstream from Vicksburg the populous farming center of Yazoo City sits beneath huge loess bluffs past which flows the Yazoo River. From the slaving era the region has had a large Negro population and by 1940 the Negroes in Yazoo City numbered 7,500.

That year the city was selected by Bishop Richard O. Gerow as a site for one of several Negro Missions contemplated. Through the late Cardinal Stritch of Chicago he had learned (at

the late Cardinal Mundelein's funeral) that the School Sisters of St. Francis (a sizeable congregation headquartered at Milwaukee) wanted to staff several schools of Negro Missions as their contribution to the cause of the home missions. Their first thought had been to staff a hospital serving Negroes, but Cardinal Stritch had advised instead the staffing of several schools.

Bishop Gerow invited Divine Word Missionaries to the Yazoo City project, and they accepted through Very Rev. Joseph Eckert, S.V.D., their provincial in the South. By April 21, 1940 Father Peter de Boer, S.V.D., had transferred from an assistantship at Holy Ghost Mission in Jackson, Mississippi to Yazoo City to begin the mission. The young Hollander was then but 5 years ordained. He found hospitality at St. Mary Rectory in Yazoo City. On April 21 he wrote to Father Eckert: "Since last Friday I have taken possession of Yazoo City. For the time being I will stay with Father Doyle (at St. Mary) who is very good and gracious to me. . . . In the beginning of this week, perhaps Tuesday, the work will start, first some grading and terracing, then sodding, and it will be the most beautiful spot in Mississippi. Come and see. . . . By the first of June the Bishop hopes to have the school building started, and then gradually things will materialize. School and convent are on the program now and except some sizeable donations come in that will be all for this year. The school will be a success since there is only one school for the Colored (in Yazoo City) and that is overcrowded and inadequate. At least some 300 children have no opportunity to go to school. . . . If you meet a well-to-do person who does not know what to do with the money, please suggest to him or her to build a nice little chapel here in Yazoo City . . . it will be a lasting moment . . . and it will not cost over \$5000."

The grading, terracing, etc. to which the young missionary referred above

was needed to make the site for the mission since the rugged top of a forbidden loess bluff had been selected for the site. The place was known locally as Powell Hill. Mr. Joseph Hamel, a local white friend of the new mission, paid the cost of the landscaping which removed 10,000 yards of dirt off the hill top and fanned it out onto a base some ten acres wide.

By the fall, 1940 a six-room wooden building had been erected to double as a school and a church. Also a convent was being built to house the Sisters. The early building expenses were partly met by a \$5,000 gift from Mr. Ovide Aubin of New York City. Bishop Gerow set September 22, 1940 for the dedication date though the convent would not be finished until late in October. Meanwhile four Sisters had arrived in late summer and found hospitality with the nuns of St. Clara School (St. Mary Parish). Sister M. Hortensia headed this first band which included Sisters Camille, Christella, and Lauriana. These nuns initially enrolled 129 children (130 is also recorded) from ages 6 to 19 in grades 1 to 6 and in a special section for those most retarded. On October 9 Father de Boer reported to Father Eckert among other items, "... the enrollment has come very close to 130. The convent is not ready yet. The Sisters are grateful for your suggestion of running water in the rooms." Father Eckert acknowledged the report two days later. In his acknowledgement he penned the advice, "Keep good records of everything. It may seem trivial, but in 25 years it will be history, much appreciated by others." This bit of advice was to be carefully heeded and now in 1963 as the Mission approaches its 25th year its early records and photos are indeed abundant and clear.

By Christmas 1940 the enrollment

was 139. These were all grammar grade pupils. The pastor and Sisters had already gotten across to them the healthy idea that they were to pay their way as far as possible. Even so, payment was minuscule. Monthly the tuition from the entire student body totaled \$86. The students were receiving hot lunches too — a great boon in that desperate era. The lunches cost 5 cents each. They were prepared in the convent's kitchen, slipped into trays and carted off to the classrooms where each child ate at his desk. Father de Boer wrote to Father Eckert, "... the children are well behaved and of very good will." They had every cause to be thus, enjoying as they did such devotion and resourcefulness from the Sisters. These nuns themselves, as have been all their Sisters following them to Yazoo City, had asked for the assignment with the Negro children. They were supported by the Seraphic Mission Auxiliary, a group of lay women associated with the Milwaukee headquarters. The Auxiliary furnished and equipped the convent, provided the four Sisters' salaries, their clothing, and their travel expenses. It even underwrote the cost of the hot lunch program. Through the financial aid of the Auxiliary the entire burden of the Sisters' support was taken off the young mission. Later, by January 1, 1946 the Mission would be asked to provide \$200 monthly towards the Sisters' increased numbers then (11) and in view of their many invaluable labors.

With the school under way Father de Boer labored to make good on his promise to beautify the scraped and barren hill top. By winter, 1940 he wrote to Father Eckert, "We have planted about 18 trees ... They are evergreens and will add a little color to the plant (the mission) in winter-

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

TY MISSION

time. There are still about that many locust trees or elms to be planted and a few oaks." Provincial Eckert obviously satisfied with the progress, wrote on May 18, 1941, "Is there a chance around Yazoo to expand the work eventually? Did you ever scout around?" Until this year (1963), however, no branch mission has grown out of the Yazoo City effort.

The second school year began in September, 1941, and Father de Boer added a 7th grade. He even had the classroom furnished and ready by the preceding July 10.

Meanwhile, the school had grown so that it was no longer used also as a church. In fact this double role had not been contemplated as a long-range plan for the school building. Father de Boer had early indicated his wish to build the Mission an integral Church or Chapel. And through a donation of \$5,000 from then Archbishop Cushing given for the memory of one Julia Walsh, he saw his chance to begin the church. On May 25, 1942 Father de Boer wrote that work had begun on the church. By August the brick structure was finished, and he began to convert the former chapel space into two class rooms. At this time he was planning also a rectory (for he had been living in an old house on Powell Hill), but the rectory has not yet been realized. On October 4, 1942 Bishop Gerow dedicated the church and baptized 24 children.

It was the urgent need to provide a high school for his 8th grade graduates that now burdened the priest. By March 9, 1943 he was planing a high school whose curriculum would be that of a vocational training school.

By the last week of September, 1944 the high school had been built and equipped for \$15,000. It was dedicated October 1 by Bishop Gerow who

also confirmed 20 persons and baptized 9 converts that day. It offered the first two high school grades to 48 students while the grammar school enrolled 260 pupils. Among these 308 children there were 32 Catholics. Sister Hortensia headed the eleven nuns now assigned to the mission. Father de Boer's plans then turned towards a gymnasium-auditorium after setting up a workshop in the summer, 1945 for the high school vocational training program.

On August 22, 1945 Father Clement Mathis, S.V.D. was named the Mission's new pastor and replaced Father de Boer on October 1. Father de Boer returned to Jackson after his five years at Yazoo City. At Jackson he was to found and build Christ the King Parish.

Father Mathis was not immediately able to put the vocational training program in full swing. By January, 1946 at the middle of his first school year at Yazoo City he had to concede a delay in the program until September, 1946. Meanwhile he counted \$385 in total tuition monthly collected from the student body. About this time, then, the mission was asked to begin contributing to the nuns' support, a burden borne until now by the Sraphic Mission Auxiliary. Provincial Eckert agreed that it was only fair that the mission accede to the request.

Father Mathis was having his financial struggles. By August, 1946 he had to enlarge the convent, add 2 class rooms to the growing school building and top that building's sagging flat roof with a more rain-repellant gable roof. Also he had to brick veneer that frame building. He accomplished all this with the help of a \$2,000 loan from his Provincial. The two rooms had been added just in time, for by

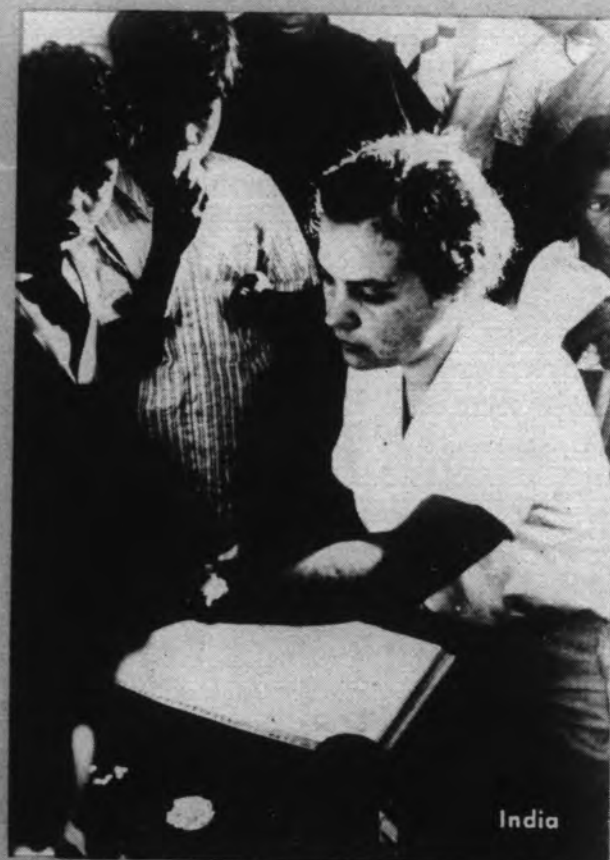
(Continued on Page 94)

Please inform us if you get more than one copy of the Messenger each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Missionaries, Bay Saint Louis, Mississippi.



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REPORT on MISSISSIPPI

Through fourteen months, from the end of 1961 to January, 1963, the Mississippi Advisory Committee to the U. S. Commission on Civil Rights conducted its activities in that state. It held six meetings, in the cities of Jackson, Greenville, Clarksdale, and Meridian, where it received about 150 complaints of alleged denial of equal protection of the law.

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"At that time my mother came out on the porch and asked 'if the dog had bitten my son' and the policeman said 'no, and get back in the house,' and asked 'what has he done' when the policeman did curse and told her 'none of your . . . business,—I've been looking for him for three months,' . . . Following that they drove to the home of a friend of mine on . . . Street, where they told my friend's father to 'bring your son to the jail when he comes home.' I was then taken to the City Jail, questioned, and cursed; at that time I was asked to identify a friend of mine, which I did; I was then questioned again and

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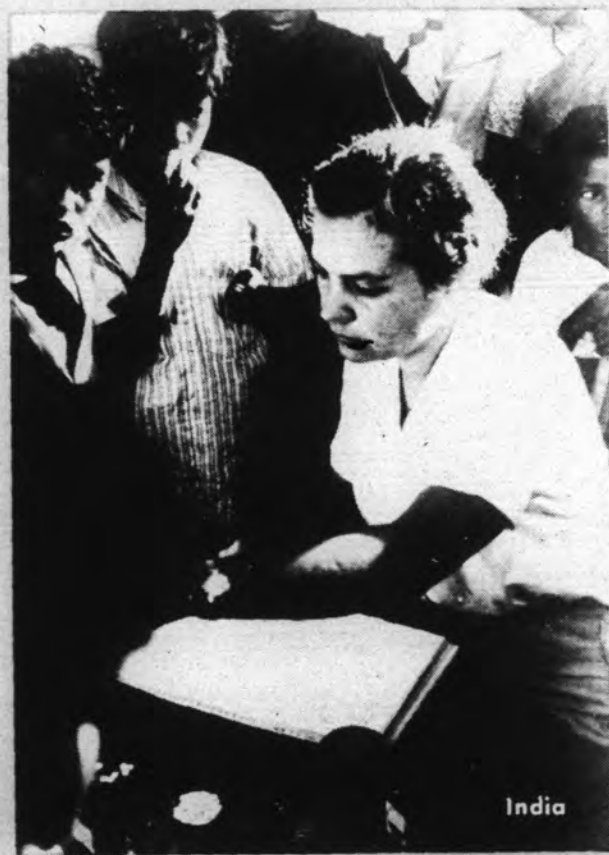
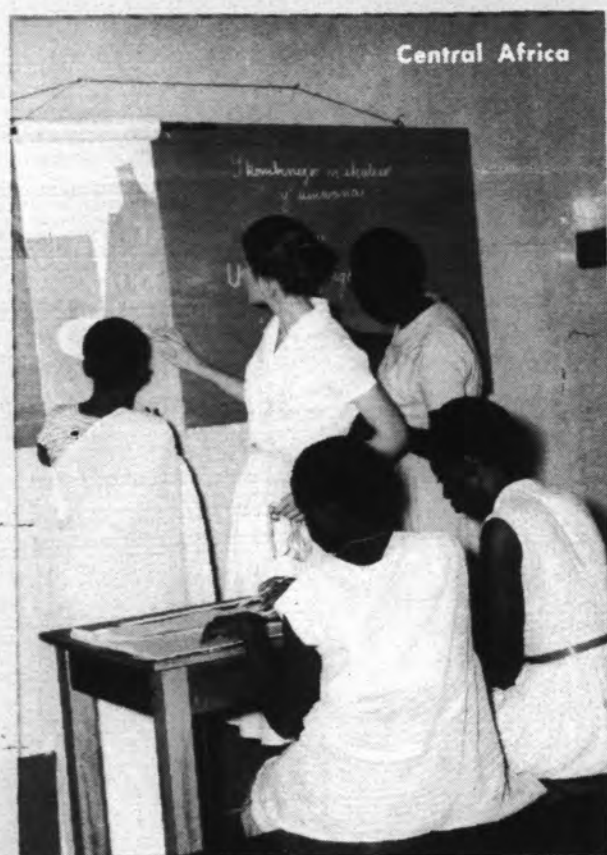
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INTENTIONAL SECOND EXPOSURE



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make a phone call?' He replied, 'Shut up, before I knock you out.'

"After arriving at the jail, we went upstairs, the jailer asked me my name, and I replied . . . and the same policeman who had arrested me, slapped me, knocked me down and kicked me twice, which caused me to tussle with him."

Example F (a Negro serviceman) "On . . . , two (2) of my mates, . . . were on liberty and we were at a township not far from the . . . We approached, and attempted to enter an establishment, which by its display signs indicated that it was a restaurant. There existed no display to indicate as to whether this place was designated for the exclusive use of colored or white patrons . . . upon our attempt, was forcibly evicted by one (1) white man. After being evicted, the man . . . pointed out a store and directed us to it; at the same time asserting that this store was an establishment for colored people. We departed to the store, and the man, . . . , followed us there. We were then shown where the colored restaurant was. No sooner than we arrived at the restaurant another white man arrived (after events of the day it was alleged that he was Constable . . .) Some white persons had proceeded to the colored restaurant, and they identified me. I, at about this point, had become very uneasy and was in fear of my bodily safety.

"At this point the man who later alleged that he was constable approached me and asked, 'Boy, did you go into a white restaurant?' I replied, 'Yes, I did and if it is such a sin I am sorry.' After this exchange he drew a revolver on me and ordered me to come with him. During this period of incidence, I had not been informed that I was under arrest, nor had the man identified himself as an officer of the law. At this instant, seeing all of these white men around, I began to think of the mob violence that I had heard and read of that existed in Mississippi, and I really began to feel fear for my safety. Just about this time the man, . . . , made an inquiry, employing words to this effect, 'Boy, where is your smart friend?' The man who was later alleged to be the constable then said, 'Yes, where is he?' Notwithstanding the foregoing, no one had identified himself as a law enforcement official. Sensing the predicament that I found myself in, I told these men that . . . was out in the back and that I would lead them to him. When I got out of the back door I slammed it behind me and fled, leaving . . . on the scene, without having identified him. We were both wearing civilian clothing. In my flight I heard shots, which only caused me

to attempt to increase the rate of my speed. There were some flat cars parked on a nearby railroad track, loaded with pulpwood, and I jumped over the couplings, between two (2) of them. After hurdling the couplings, I noted two cars loaded with white men coming down the side road approaching U.S. Highway . . . After attempting to hurdle the couplings in the railroad car, I fell and before I could continue my flight, one was running toward me with a chain. He reached me first and began to kick. I rolled, got to my feet and by this time two (2) other men subdued me. I was steadily being pummelled by fists, and was using all of my energy to continue my flight. The man who, I later was told, was a constable, hit me on the head with a pistol at least twice. I was not unconscious, but naturally I was dazed as a result of the physical violence being inflicted upon me. I was handcuffed above the ankle and at the wrists. They tried to make me get into a car, but I was still afraid, not knowing what was going to happen. I put up a struggle, and was subdued.

"At no time did I strike anyone, because under the apprehension that existed, and numerical strength opposing me, I knew it would be futile; therefore, I remained as peaceful as is possible under such circumstances. I advised medical attendants at . . . how these injuries were sustained. There I was given an x-ray and a test for drunkenness. The drunkenness test was negative."

Example G "I was arrested by . . . on Thursday at about 5 A.M. The charge was stealing cattle. The officers admitted that they did not have any evidence. I was taken to . . . , and placed in the . . . jail at about 10 A.M. the same day. Witnesses to my arrest were my wife and . . . I was placed in a cell which was small, unventilated, no windows, dark, and extremely hot. One of the other prisoners who had been in this cell referred to it as a hot box. The only food I was given was one piece of cornbread on Thursday, two pieces on Friday, and two pieces on Saturday. The only water I received was one glass on Thursday, two on Friday, and two on Saturday. I was sweating a great deal and very thirsty. I asked for more water but the trustee would not give me any more because he had been instructed not to.

"On Saturday night, I was taken from the hot box about 10 P.M. I was questioned again by deputy . . . and . . . for about one hour. I could not give any more information so they told the jailer to put me back in the box and they made like they were leaving. I was put back in the box

for about 15 minutes. I was then taken out and returned to my home. While in this hot box the only air I could get was the air coming through a crack under the floor. If it had not been for my laying on the floor and getting this air from under the door I believe that I would have died.

"I am afraid that if this information comes to the attention of the local authorities I will lose my life. When I bought my auto tags in October, the sheriff . . . told me that I am one nigger he wants but he can't get any proof. I better never had to come after you. I cannot understand his attitude because I have only been in jail once about 11 years ago for fighting. This was long before the sheriff ever had any position with the sheriff's office."

Findings (of the Committee)

1. The first finding of this Committee is that justice under law is not guaranteed for the Negro in Mississippi in the way that it is for the white man. This is true to the extent that much of the basic meaning of being an American citizen is denied to nearly half the citizens of the State. The idea of the dignity and worth of every individual is fundamental to the American way of life and to the Christian code of ethics on which our system is based. These concepts are systematically violated and an injustice done to all when 42.3 percent of the citizens of this State must either accept an inferior station in life and an attitude of servility or endanger themselves and their families by protesting. All Mississippians are thereby denied the privilege of living under the best and fairest form of government yet devised. We find that terror hangs over the Negro in Mississippi and is an expectancy for those who refuse to accept their color as a badge of inferiority; and terrorism has no proper place in the American form of government.

2. The second finding of this Committee is that the State Government of Mississippi is not sufficiently concerned with the task of protecting the rights of all the citizens of Mississippi. Even if police brutality were less severe and widespread than we have believed, a responsible State Government would take energetic steps to ascertain the facts and punish the wrongdoers. A firm position on this matter by the State Government would reduce the tendency of lesser officials to abuse their authority and would enhance the respect of the people for the State Government. As matters stand today, we are forced to report that the attitude of the State Government, rather than

being one of protection, has been one of obstruction of the realization of the rights of our citizens. Sections 2155.4—2155.6 of the Mississippi Code are an indication of the current official attitude. These sections make a conviction for perjury in a civil rights case easier to obtain than in any other perjury case. Since Negroes represent the overwhelming majority of persons likely to be forced to make sworn statements in order to secure basic rights, this 1960 legislation seems designed to intimidate or punish those of the Negro race who would assert these rights.

3. While this Committee feels that the accounts of its meetings in the press of the State have usually been fair and objective, we find that in general the press is failing to meet its obligation to our society. When an element of government exceeds or neglects its proper role in a free society it is the duty of the press to alert the people to the situation. The people of Mississippi are largely unaware of the extent of the problem of illegal official violence and the press is partly to blame. It is a zealous crusader against governmental injustice when the Federal Government is believed to be at fault, but closes its eyes to State or local official mistreatment of Negro citizens.

4. This Committee finds that the Federal Government has not provided the citizens of Mississippi the protection due them as American citizens. The Department of Justice has acted in good faith, but the present interpretation of the function of the Civil Rights Division of the Justice Department is unduly and unwisely narrow and limited. This may be due to the inadequacy of funds available to the Division for staff and the like, and it may be due to a reluctance to bring cases to trial under existing Civil Rights Acts in view of the prospect of facing an all-white jury likely to return a verdict in favor of a white law enforcement official accused by a Negro. Whatever the reason, the fact that police officers are rarely tried on civil rights charges has led the public to believe that few serious charges are ever made, and has reinforced the belief among offending peace officers that they may treat or mistreat Negroes as their whims direct them.

5. We also find that the Commission on Civil Rights itself continues to have an unfulfilled obligation in regard to Mississippi. It is our opinion that a formal civil rights hearing, such as only the Commission can conduct, is more urgently needed in Mississippi than in practically any other State of the Union. Yet the Commission has never met in this State in the course of its 5-year existence. ■

JUBILEE FOR THREE

Three Divine Word Missionaries celebrate silver anniversaries this year. Fathers Clement Mathis, S.V.D. and Joseph Stier, S.V.D. were ordained twenty-five years ago. Brother Joseph Maddox, S.V.D. pronounced his first vows twenty-five years ago . . . perhaps the second oldest Negro religious brother in the U.S. The three are combining their celebrations into one observance at Divine Word Seminary, Bay Saint Louis, Mississippi on April 18. May God bless their future.



Father Mathis



Father Stier



Brother Joseph

FATHER CLEMENT MATHIS, 52, is a native of Austria and claims as his home town a place with the quaint name, Zwischenwasser, in the Diocese of Innsbruck. At twelve years he entered the Divine Word Seminary at Feldkirch in Austria. Hence, after grammar school, all of his scholastic preparations for the priesthood were made with Divine Word Missionaries. At 22 he pronounced his first religious vows on May 1, 1933 at St. Gabriel Seminary near Vienna. By 1935 he came to the U.S. to study Theology at Divine Word Seminary, Techny, Illinois where he pronounced his last vows on June 21, 1937. On August 14, 1938 he was made a priest there. Early in 1940 Father Mathis joined the faculty at Divine Word Seminary, Bay Saint Louis. He taught Greek in the high school department until the close of the school year, 1941. An assignment to parish work sent him to Holy Ghost Mission at Jackson, Mississippi as assistant priest by July 4 that year. Four years later, on September 29, 1945, he was named pastor of the newly founded St. Francis Mission at Yazoo City, Mississippi, as is mentioned elsewhere in this issue. In mid-summer, 1950 Father was transferred to Our Lady of Perpetual Help Church at Belle Chasse, Louisiana. After five years there, which saw perhaps the first real efforts for racial tolerance made in that area for decades, he was assigned to St. Joseph Mission, Meridian, Mississippi on September 26, 1955. By September, 1960 he had completed extensive repairs on all the mission's old buildings and had built (by September 12, 1960) a new catechetical center at a cost of \$24,000. From early 1962 to the beginning of 1963 he was relieved at Meridian when he went to Europe to visit his people and to spend half a year at Divine Word Missionaries' center for spiritual refreshment. The center is at Lake Nemi, near Rome. ■

FATHER JOSEPH STIER, 52, was born at Newport, Kentucky. He was thirteen years old when he entered the freshmen year at the Divine Word Seminary's high school department, Techny, Illinois. His novitiate, or spiritual training, was made at East Troy, Wisconsin where he pronounced his religious vows for the first time on August 15, 1932. Four years later, on June 21, 1936, he pronounced the vows for the last time. Father Stier was ordained at the Techny seminary on April 3, 1938. His first assignment sent him to the foreign missions. Divine Word Missionaries, a band of Americans among them, were working in Honan Province, China, and he joined them. After five years Father's work, and that of all his confreres, was interrupted by the war. He was repatriated by the Japanese in December, 1943 and back in the United States he was assigned to St. Anselm Parish in Chicago. This was a congregation of Negroes. It was here that he first worked extensively with the people with whom his career would be engaged eventually. At war's end he returned to China and by 1946 he was at Hong Kong at the mission procure or fund-raising center. Two years later he had again entered Honan Province for he was assigned to the office of Catholic Welfare at Kaifeng, the populous city there. His stay there was brief, however, for within months the Communists overran the area moving from the north down across the face of China. By winter, 1948 Father Stier was again in the U. S. and once more assigned to work with Negroes of Chicago.

The wheel of his priestly career had turned full around for him. From a brief stint at Chicago he plunged entirely into Divine Word Missionaries' work with Negroes in the South. On September 29, 1949 he preceded Father Thomas Megan, S.V.D., his old boss in Honan, to Hattiesburg, Mississippi where they teamed to found Rosary

Catholic Mission for Negroes. Father Stier travelled, seeking funds while Father Megan attended the constructions. In mid-summer, 1950 he was made pastor of St. Francis Mission at Yazoo City, Mississippi where he is at present. His constructions there include a gymnasium, football field, cafeteria, home economics building, and a renovated rectory. ■

BROTHER JOSEPH MADDOX, S.V.D., 50, of Abell, Maryland, hails from one of the country's heaviest concentrations of Catholic Negroes. The counties of southern Maryland rival French Louisiana for their number of Catholic Negroes. Though reared at Abell, he attended Holy Angels Church at Avenue, Md. which the Jesuits administer. He attended the Abell public school and Cardinal Gibbon High School at Ridge, Md.

On September 12, 1935 he entered Divine Word Seminary at Bay Saint Louis. He had to travel so far from home because at that era Negro youth found no ready entrance into seminaries elsewhere. The bulk of his novitiate (14 months) was made at the Divine Word Seminary, Techny, Ill. His first vows were said on May 1, 1936; final vows, May 1, 1944.

In the 25 years since his first vows Brother Joseph has been assigned always to Divine Word Seminary, Bay Saint Louis. His functions there have varied over the years: park or campus custodian, 1935-1940; truck gardener, 1940-1948; cook, 1949-1951; launderer, 1951-1953; porter, 1953 to present; and shoe repairman, 1953 to present. Also from 1954 to 1958 he assisted the novice master in the Brothers' novitiate.

Brother Joseph is a product of a family whose Catholicity runs back through several generations. Of his five brothers and eight sisters four are living. He is the youngest. Three of his nieces are Oblate Sisters of Providence of Baltimore. ■



Cheeks, Dicks, Ruane, Canavan

ORDINATIONS-1963

Four young clerics are to be ordained at Divine Word Seminary, Bay Saint Louis, Mississippi on March 19, 1963. They are Revs. Monroe Cheeks, S.V.D.; Abel Dicks, S.V.D.; Patrick Canavan, S.V.D.; and Patrick Ruane, S.V.D. The ordained prelate is to be Most Rev. Richard O. Gerow, S.T.D., Bishop of Natchez-Jackson Diocese in which the Bay Saint Louis seminary is found.

* * *

Monroe Cheeks is from St. Mary Parish at Vicksburg, Mississippi, the oldest of Divine Word Missionaries' Negro missions in the South (since 1906). His ordination gives to St. Mary its first priest and to Mississippi its seventh Negro priest having origin in the State.

He was taught by Servants of the Holy Ghost (Techny, Ill.) at Vicksburg before entering the Bay Saint Louis seminary in September, 1951. His novitiate was made at Divine Word Seminary, Techny, Illinois from 1953 to 1955. His first vows were made there in 1955. From 1959 to date he studied Theology at Bay Saint Louis after returning from Techny.

Father Cheeks will sing his first Solemn Mass at St. Mary Church in Vicksburg on March 24, 1963.

He has been assigned to Divine Word Missions in the South.

Abel Dicks was reared in Beaumont and in Port Arthur, Texas. He is the youngest of six children. His home church is Blessed Sacrament at Beaumont which the Josephite Missionaries administer. He attended Blessed Sacrament School and, at Port Arthur, Sacred Heart School. The Sisters of the Blessed Sacrament (Cornwells Heights, Pa.) staff both. In 1948 he entered the Divine Word Seminary at Bay Saint Louis. His novitiate was made at the Techny seminary and his first vows were said there in 1955. From 1959 to date he studied Theology at Bay Saint Louis.

Father Dick's first Solemn Mass will be sung at Blessed Sacrament Church at Beaumont.

The talented young cleric of pronounced artistic abilities has been assigned to Divine Word Missions in the South. Before entering upon his mis-

MISSION TRAIL

sion assignment, however, he will first study at least one year at Catholic University, Washington, D.C. This final year of study, supposedly constituted a year for "pastoral studies," is undertaken by all new religious priests.

* * *

Patrick Canavan was reared in Belfast, Ireland, the oldest of four children. His home church at Belfast is St. Paul. He attended the De La Salle Brothers' public elementary school—St. Gall's — at Belfast, and the Irish Christian Brothers' secondary school there. In September, 1954 he entered Divine Word Seminary at Carrog, Wales. His novitiate was made at Divine Word Seminary, Roscommon, Ireland, from 1955 to 1957. In September, 1959 he transferred to Divine Word Seminary at Bay Saint Louis to study Theology. One of his sisters is a religious. Sister M. Reparata at Our Lady of the Sacred Heart Convent in Bellmawr, New Jersey, is a member of the Daughters of Our Lady of the Sacred Heart.

The young cleric has been assigned to Hong Kong where he will join the faculty of a middle school to be staffed by Divine Word Missionaries.

* * *

Patrick Ruane is the oldest of eight children. He was reared at Kiltimagh, Ireland where he attended Holy Family Church. At Kiltimagh he attended the national school before entering Divine Word Seminary at Carrog, Wales. His novitiate was made at Divine Word Seminary, Roscommon, Ireland from 1955 to 1957. First vows were pronounced at Roscommon in 1957 before he studied philosophy there from 1957 to 1959. His final vows were said in 1962.

He began studying Theology at the Bay Saint Louis seminary in 1959. Father Ruane has been assigned to Divine Word Missions in the Indore Region, India and is due to arrive there by the fall, 1963 after singing his first Solemn Mass and vacationing at home.

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

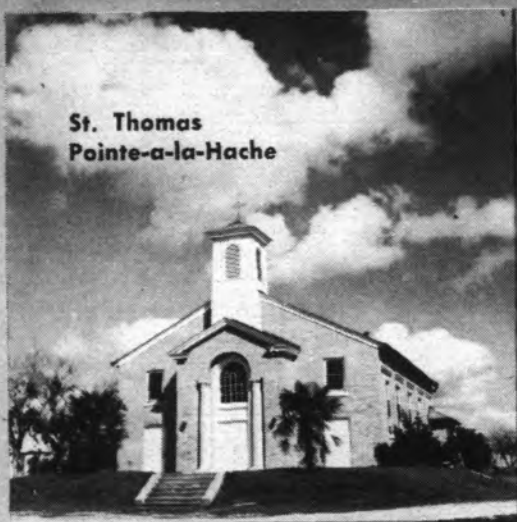
I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

Boys! Young Men!

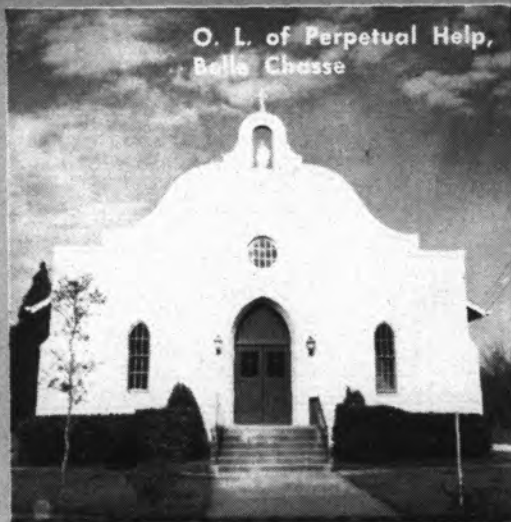
Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
already in high school;
already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI



St. Thomas
Pointe-a-la-Hache



O. L. of Perpetual Help,
Belle Chasse

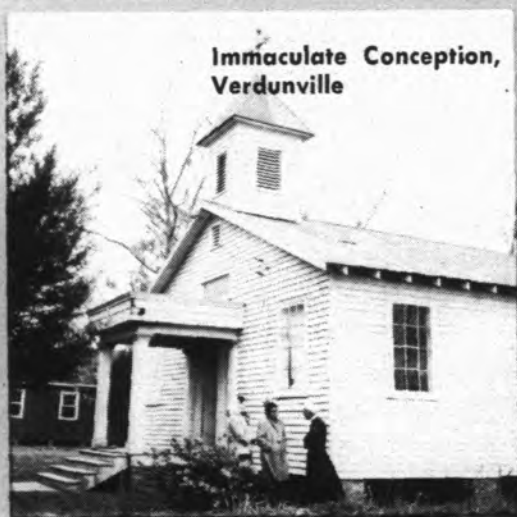


St. Martin de Porres,
Davant

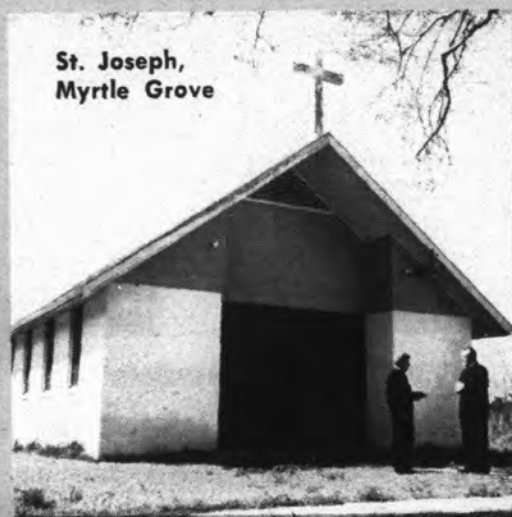


St. Cecilia,
Jesuit Bend

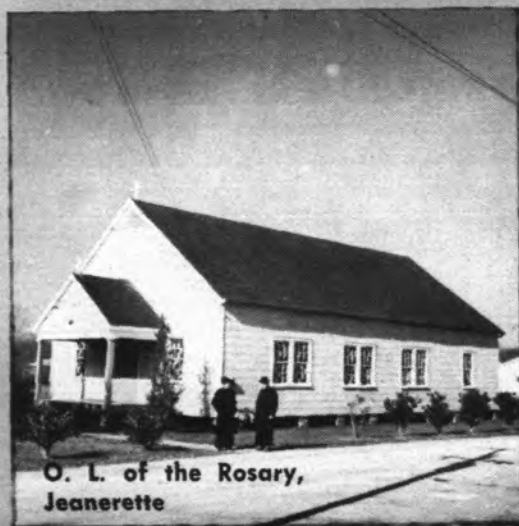
APRIL SKIES OVER DIVINE



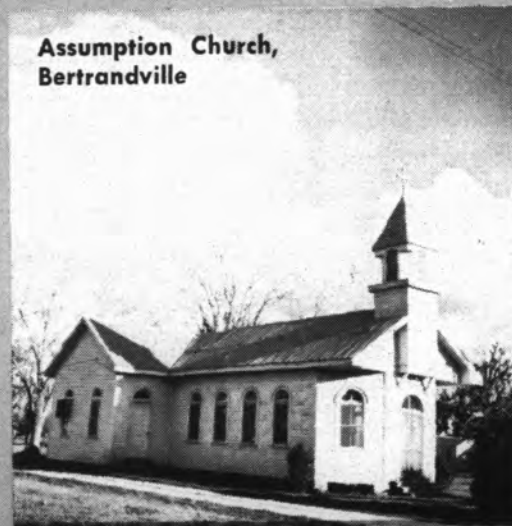
Immaculate Conception,
Verdunville



St. Joseph,
Myrtle Grove

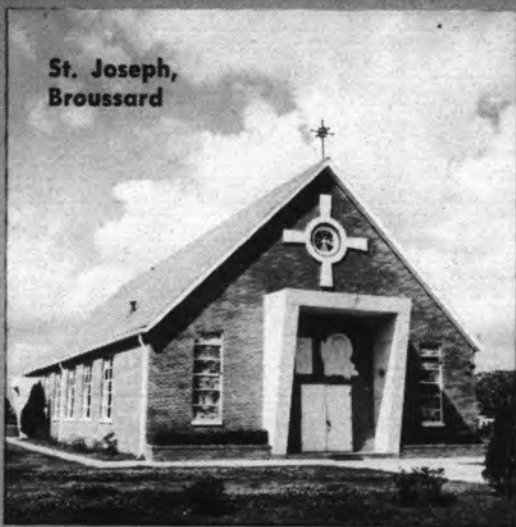


O. L. of the Rosary,
Jeanerette

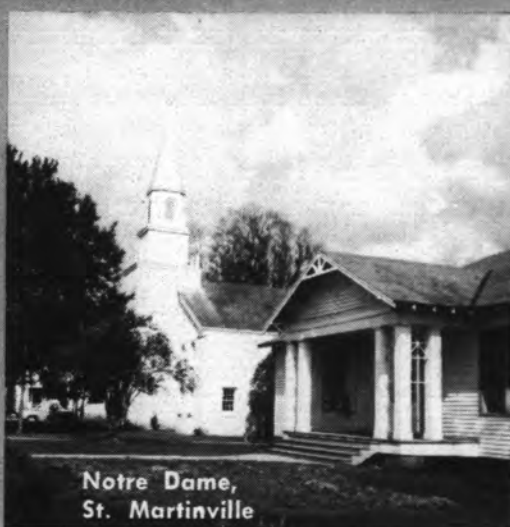


Assumption Church,
Bertrandville

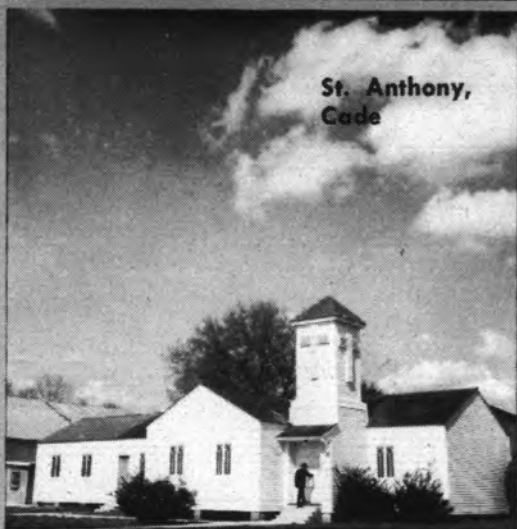
**St. Joseph,
Broussard**



**Notre Dame,
St. Martinville**



**St. Anthony,
Cade**

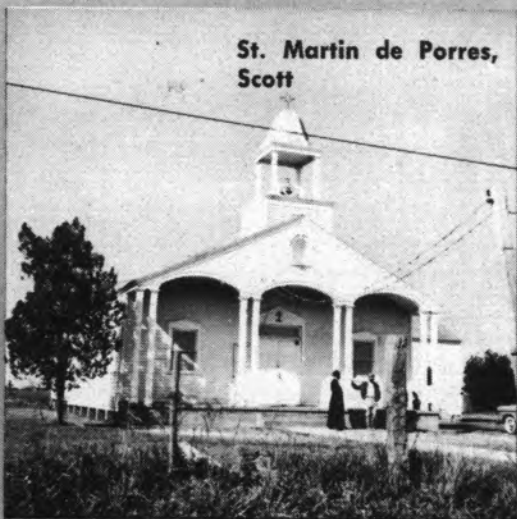


**O. L. of Perpetual Help,
Levert**



WORD MISSIONS IN LOUISIANA

**St. Martin de Porres,
Scott**



**St. Joseph,
Maurice**



**Assumption Church,
Basile**



**St. Benedict, Moor,
Duson**



YAZOO CITY MISSION

(Continued from Page 83)

October 13, 1946, there were enrolled 411 children in St. Francis School; 98 of them were in the high school. The state superintendent of schools visited St. Francis School that fall. He stated that he was well impressed with the equipment, with the order, and cleanliness of the classrooms and of the children. He indicated that he would urge that the school be placed forthwith on the list of accredited schools. On May 26, 1947 the high school gained its first graduates.

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At this writing there are numerous indications that the Mission is maturing as it approaches its silver anniversary (in 1965). About 50% of the high school students are Catholics, and the percentage of Catholics is constantly rising in the grade school. Meanwhile, the Mission has already seen the first efforts of its congregation to produce priestly and religious vocations, a sure sign of mature Catholicity. In 1951 one girl entered the convent with the School Sisters of St. Francis. And in 1961 one boy entered the seminary to become a priest with the Divine Word Missionaries. ■

RETREATS FOR LAYMEN

Divine Word Seminary
Bay Saint Louis, Mississippi

June 21-23	July 12-14
June 28-30	July 26-28
June 16—CANA DAY for married couples.	July 21—VICENTIAN DAY of recollection.

(Write to address above)

Read the new life story

ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D., author of **Catholic Negro Bishops***

25¢

Send order for copies, with payment, to:
Divine Word Seminary, Bay Saint Louis,
Mississippi.

*available at same address for \$1.00

THREE BURSES

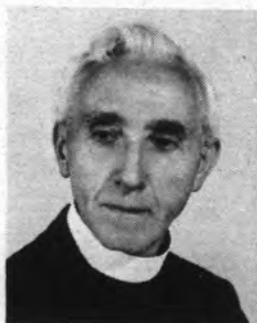
(scholarships)

HONOR THREE MISSIONARIES



The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
Father
Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes

Will you please contribute to any of three burses (scholarships) set up in honor of three deceased Divine Word Missionaries who gave among themselves a total of 69 years devotion to the southern Negroes? As your pledge of appreciation for and solidarity with their cause, contribute to the scholarships to finance the training of future missionaries at Divine Word Seminaries in Bay Saint Louis, Mississippi and in Riverside, Calif.

Dear Father: Please accept my contribution of \$_____ with my prayers for the scholarship in honor of the late Father_____. Please apply it to your seminary at: (check) ☐ Riverside ☐ Bay St. Louis.

My Name _____

Address _____

City _____ State _____

(Mail to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi)

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES (Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES (requested customarily for but a single departed soul)—fifty dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these cannot be easily arranged.

Kind of Mass? _____

How many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

YAZOO CITY MISSION

(Continued from Page 83)

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couples.

July 12-14

July 26-28

July 21—VICENTIAN

DAY of recollection.

(Write to address above)

Read the new life story

ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D., author of **Catholic Negro Bishops***

25¢

Send order for copies, with payment, to:
Divine Word Seminary, Bay Saint Louis,
Mississippi.

*available at same address for \$1.00

THREE BURSSES

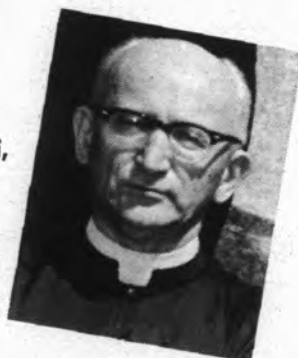
(scholarships)

HONOR THREE MISSIONARIES

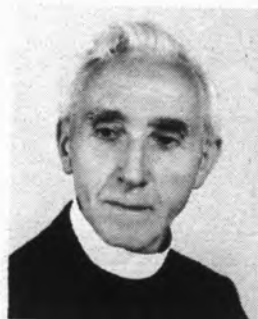


The late
Father
Anthony Jacobs,
S.V.D., 23 years
for
southern Negroes

The late
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Joseph Kempinski,
S.V.D., 21 years
for
southern Negroes



The late
Father
Peter Oswald, S.V.D.,
25 years
for
southern Negroes



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For what intention? _____

Offering? _____

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FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! **Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.**

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

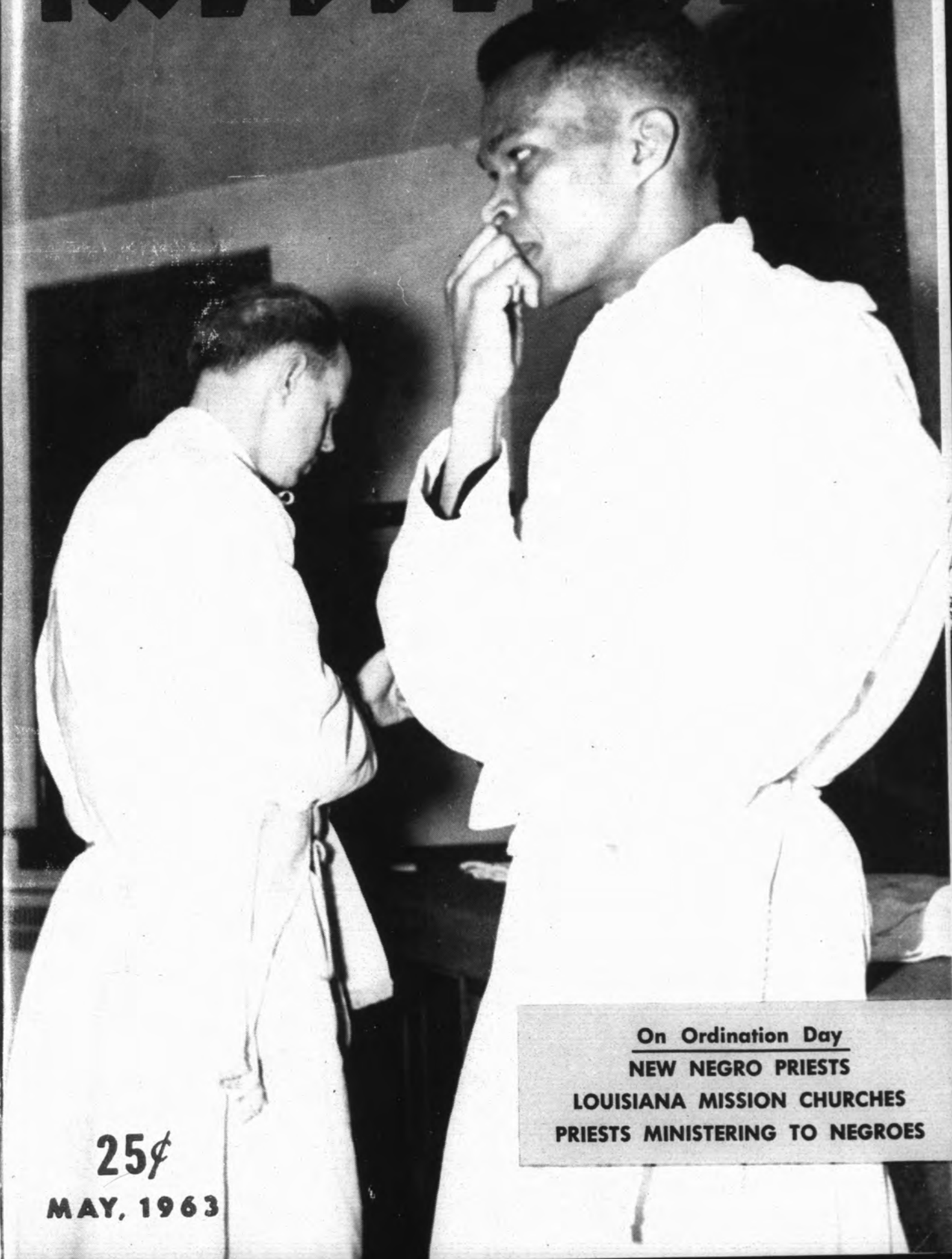
Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)

* Details from Raphael's Madonna di S. Sisto

DIVINE WORD **Messenger**



On Ordination Day
NEW NEGRO PRIESTS
LOUISIANA MISSION CHURCHES
PRIESTS MINISTERING TO NEGROES

25¢
MAY, 1963

THREE BURSES

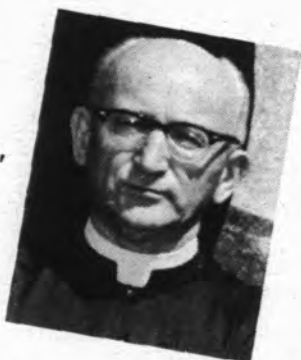
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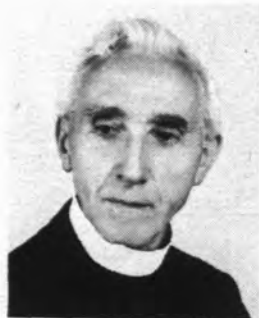


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DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

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READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Printed by Sullivan Brothers, Lowell, Mass.

Send forms 3579 to: DIVINE WORD MESSENGER,
Bay St. Louis, Mississippi.



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Hubert Singleton, S.V.D.

MANAGING EDITOR:

Anthony May, S.V.D.

CONTRIBUTOR:

Carlos A. Lewis, S.V.D.

PHOTOGRAPHERS:

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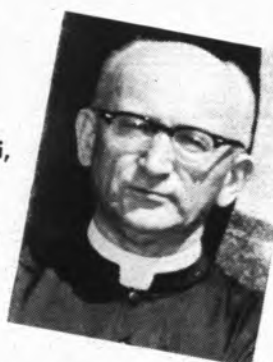
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*from
Divine
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Missionaries*

NEGRO MISSIONS' ANNUAL REPORT

In March there issued the annual report on the Negro missions. It came from the secretariat of the Commission for these missions. (The office is in Washington, D.C.) The report covers the year 1962.

Highlights of the report, encouraging throughout, are these: Catholic Negroes in the U.S. numbered 703,433 by the close of 1962. The figure is a 38,433 increase over the total learned at the close of 1961. In 1962 there were 12,638 Negro converts won to the Church. Meanwhile, babies born to Catholic Negro parents were mounting to 15,795. The new converts and the new babies together gave the 38,433 gross increase in the number of Catholic Negroes.

The figures of gain cited above are consistent with a level of increase gradually established among Catholic Negroes has been reported above the 30,000 level. And it is annually creeping closer to the 40,000 mark.

As has been pointed out in this column before, if this trend continues it can easily be calculated that by 1980, at the latest, Catholic Negroes in the U.S. will top the million mark.

For this happy growth all of Catholic America must be thanked for its annual financial help to keep mission work alive among the Negroes. May this help grow to even more than twice its present size! The American Bishops are due thanks for the amount of interest each influences in his own diocese for this mission cause. Now, what a tremendous spur to Negroes' interest in the Catholic Church would it be were Rome to give a Negro Bishop to the United States. Sixty-one Negro Bishops in the world and as yet no sign of one for the U.S. Why? Surely he could take his place among the ranks of our prelates. Surely his presence would inspire Negroes to more interest in the Church. It is fervently hoped by this writer that his coming will not be very far away. Indeed, the Episcopalian Church in the U.S. has already taken this strategic step into the hearts and minds of American's Negroes.

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THE NEGRO MISSIONS IN LOUISIANA

NEW ORLEANS and BATON ROUGE DIOCESES



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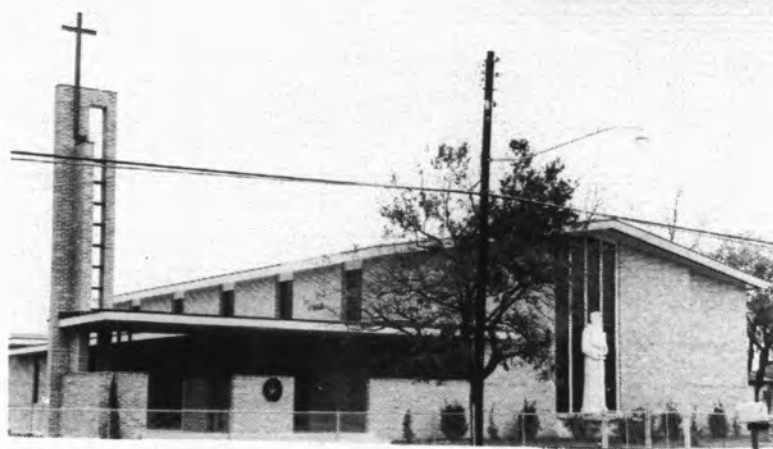
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SOME NEGRO MISSIONS IN LOUISIANA

NEW ORLEANS and BATON ROUGE DIOCESES



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New Orleans
Holy Ghost Fathers**



**St. Paul
New Orleans
Josephite Missionaries**

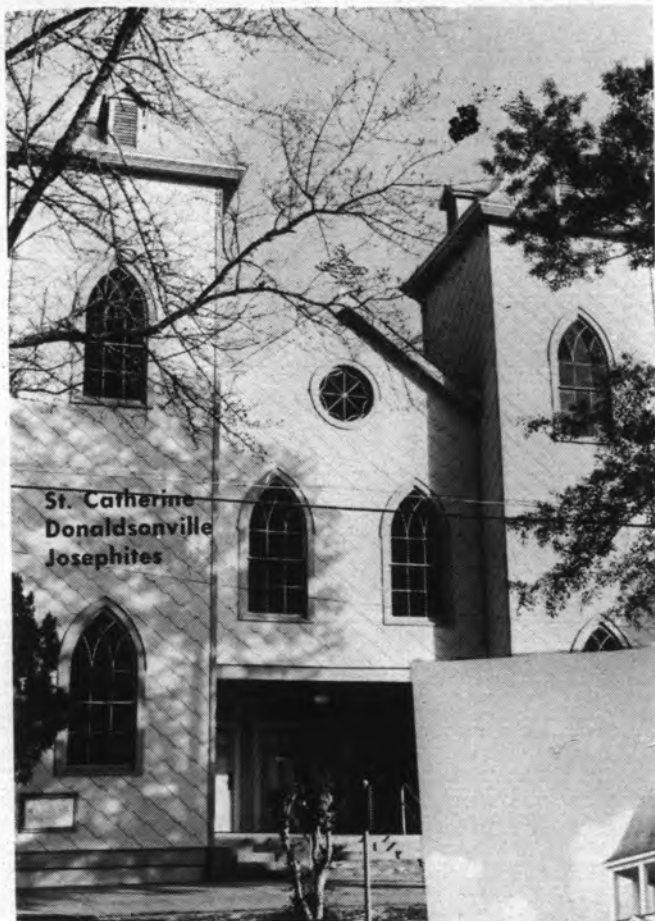
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Baton Rouge
Divine Word Missionaries**



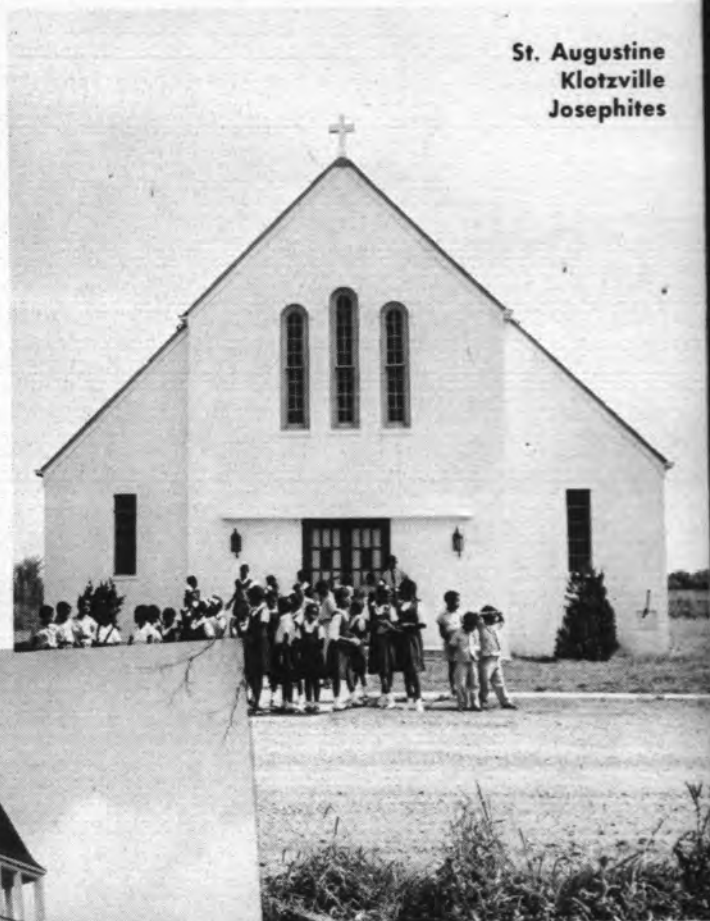
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Davant
Divine Word Missionaries**

**Our Lady of Grace
Reserve
Josephite Missionaries**





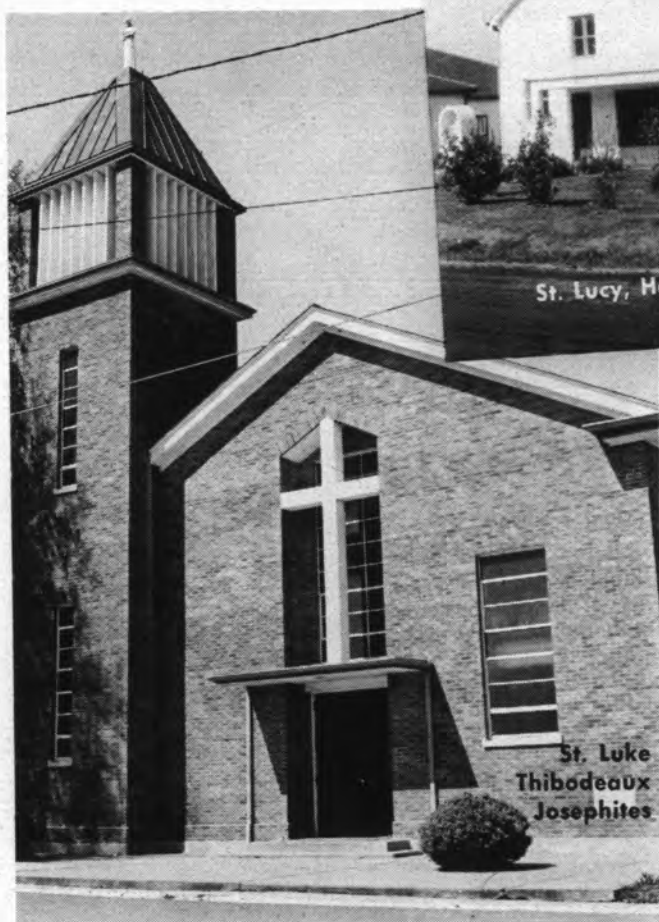
St. Catherine
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St. Augustine
Klotzville
Josephites



St. Lucy, Houma, Josephites

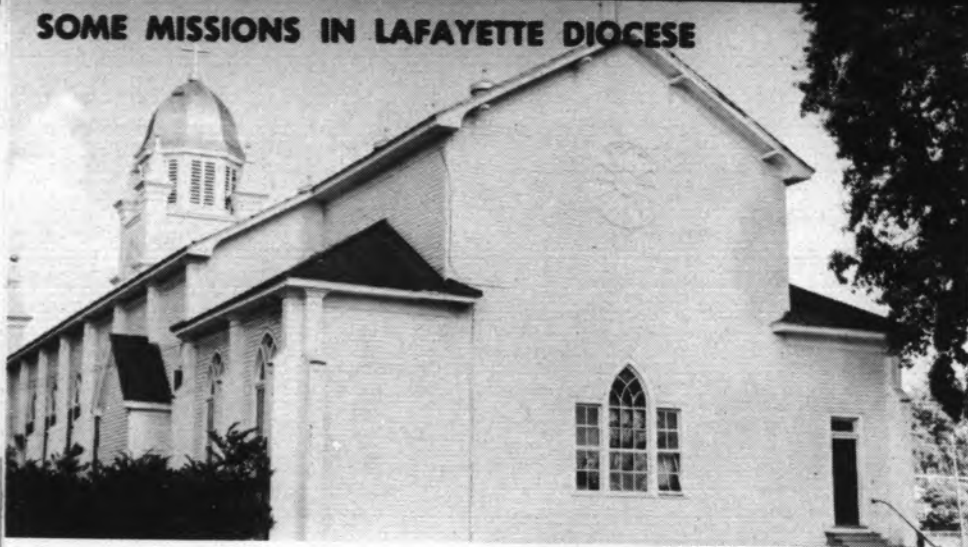


St. Luke
Thibodeaux
Josephites



Epiphany
New Orleans
Josephites

SOME MISSIONS IN LAFAYETTE DIOCESE



**St. Paul
Lafayette
Holy Ghost Fathers**



**Imm. Conception
LeBeau
Josephite Missionaries**



**St. Peter Claver
Sulphur
LaSalette Fathers**



**Mother of Mercy
Rayne
Josephite Missionaries**

St. Edward
New Iberia
Holy Ghost Fathers



Our Lady of Perp. Holy
Jennings
Josephite Missionaries

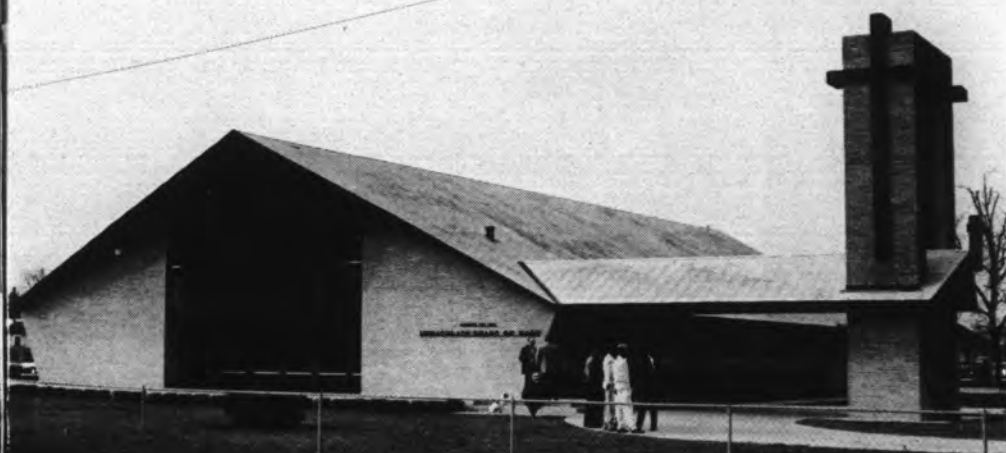


St. Jude
Olivier
Holy Ghost Fathers



Immaculate Heart
Lake Charles
Holy Ghost Fathers

(continued on p. 124)



CARRYING THE CROSS...

... in

*Greenwood,
Mississippi*



A hush falls over the audience. All eyes are focused on a hunched and silent figure. His hands are tied before him like those of a common criminal. He is a Negro in Greenwood, Mississippi notorious for its racists' shotgun blasts in the dark and for its snarling police dogs. The Negro hunched there with the tied hands is strangely regal. And regal he is . . . for this is the Son of God on the way to be crucified in Mississippi.

It is Greenwood's annual presentation of the Living Stations at St. Francis Information Center under leadership of Mississippi's notable lay apostles, the women of *Pax Christi*, a lay institute devoted to the welfare of Mississippi's Negroes.

Playing before a standing-room-only crowd, the annual tableau depicts the fourteen scenes in Christ's grimly real journey to Calvary. This year's cast was led by Wilson Baker, a high school junior who acted the Christ. His realistic portrayal is far superior to his young years.

For five consecutive years St. Francis Center has dramatized the passion and death of Christ. The entire production is handled by the cast with no adult supervision behind the scenes. All costumes are made from used clothing donated to St. Francis Center by its benefactors. All the young actors are Negroes. While the drama of Christ's suffering is staged by these Negroes solely for the edification of their audiences, nothing more aptly portrays the present lot of Greenwood's Negroes under civilian and official brutality than does Christ's own crucifixion.

CROWNING THE VIRGIN...

... at

*Bay Saint Louis,
Mississippi*



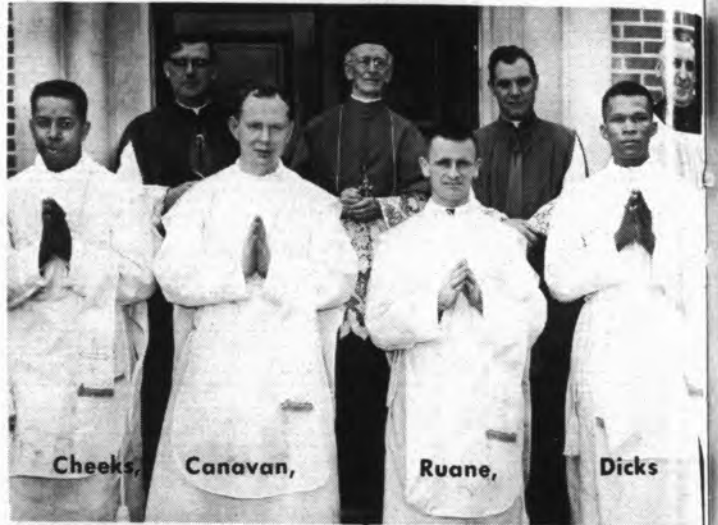
NEW DIVINE WORD

On March 19, 1963 Most Rev. Richard O. Gerow, S.T.D., Bishop of the Natchez-Jackson Diocese, within which lies the Divine Word Seminary at Bay Saint Louis, Miss., ordained four new priests. They are Fathers Patrick Canavan, S.V.D.; Monroe Cheeks, S.V.D.; Abel Dicks, S.V.D.; and Patrick Ruane, S.V.D.

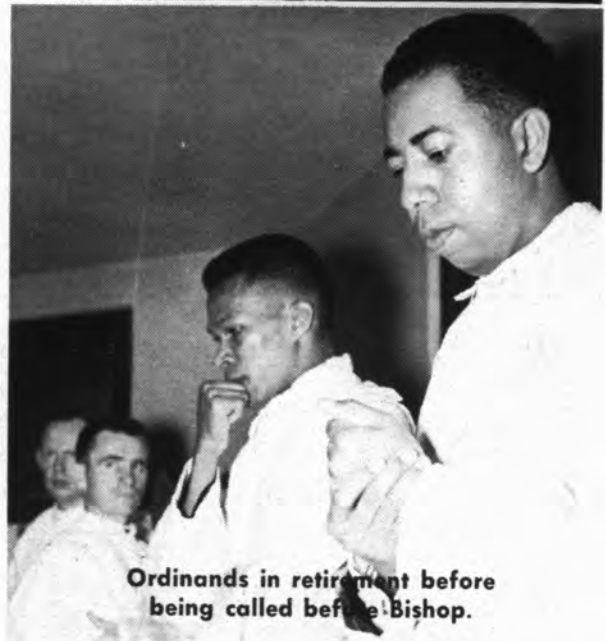
Fathers Canavan and Ruane are citizens of Ireland. The former is from St. Paul Parish at Belfast, while Father Ruane is from Holy Family Parish at Kiltimash, County Mayo. Father Canavan entered Divine Word Seminary (St. David's) at Carrog, Wales in September, 1954. In 1959 he came to Bay Saint Louis to study Theology. Father Ruane entered the seminary at Carrog in 1953. He came to the States with Father Canavan to study Theology at Bay Saint Louis.

Father Cheeks, from St. Mary Parish in Vicksburg, Mississippi, entered the Bay Saint Louis seminary in 1951. He is the first young man from St. Mary Parish, Divine Word Missionaries' oldest undertaking in the South, to become a priest and the seventh Negro of Mississippi origin to be so honored. Father Dicks is from Blessed Sacrament Parish in Beaumont, Texas over which the Josephite Missionaries have charge. He entered the Bay Saint Louis seminary in 1951.

The new missionaries have already learned their locale for future work. Father Canavan has been assigned to teach in a secondary (high) school at Hong Kong. Father Ruane has been assigned to India. Fathers Cheeks and Dicks have been assigned to the Negro Missions of the South, U.S.A.



Bishop Gerow and Provincial Hunter before ceremonies.

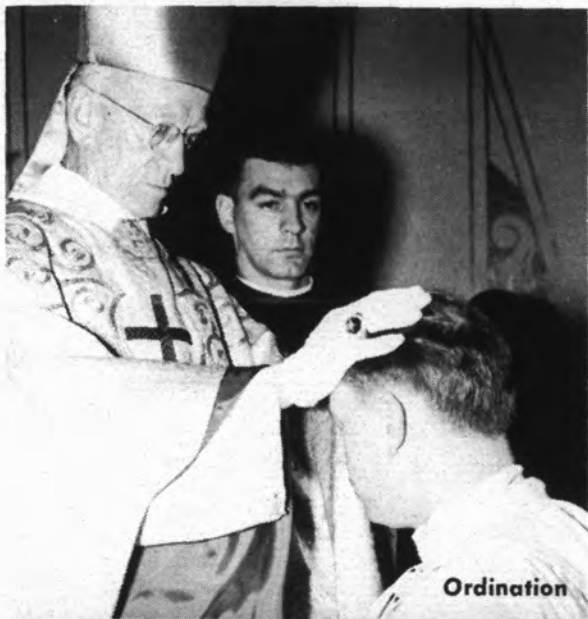


Ordinands in retirement before being called before Bishop.

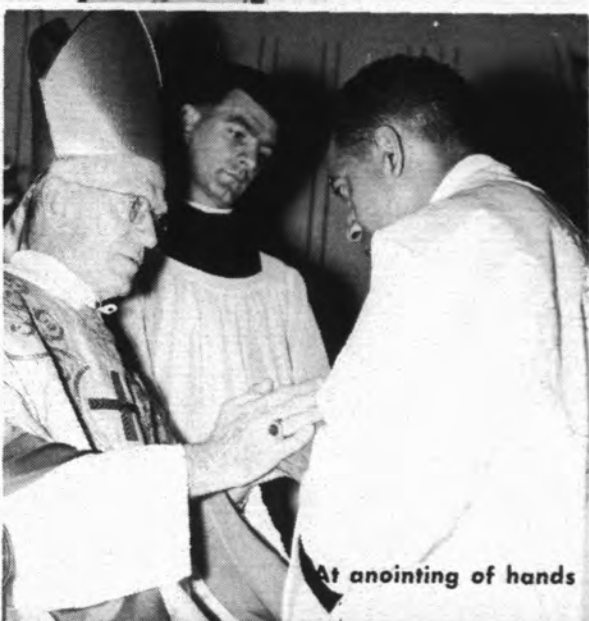
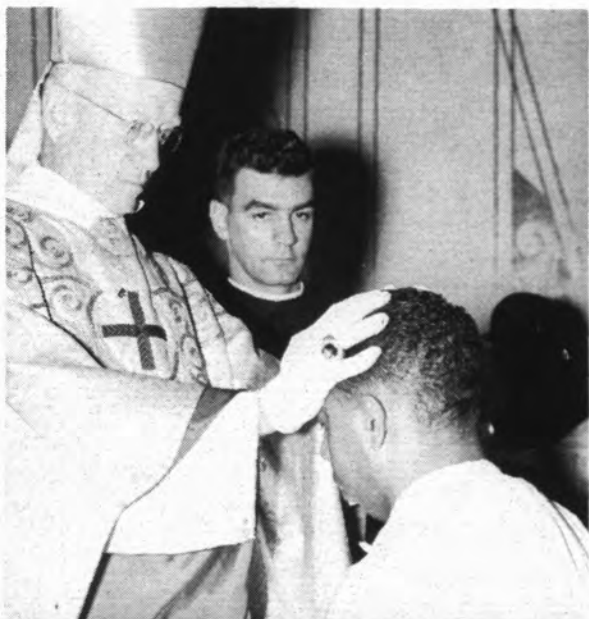
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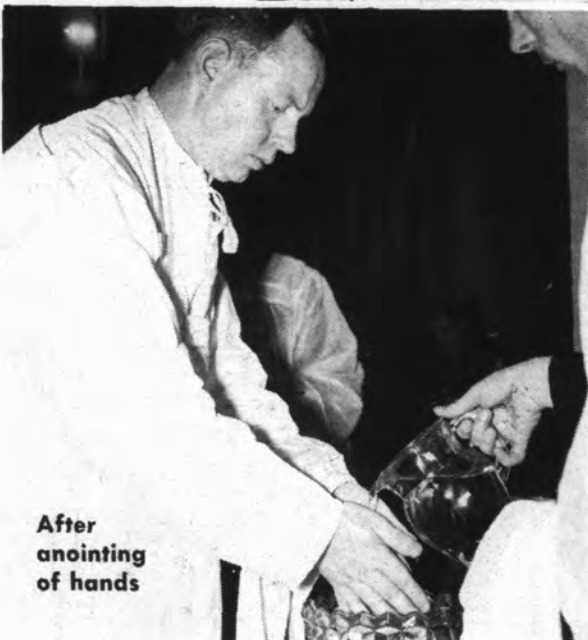
Dicks



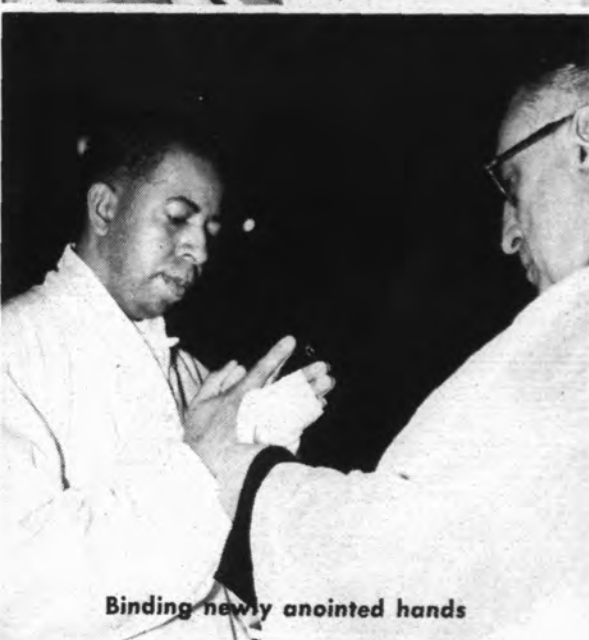
Ordination



At anointing of hands

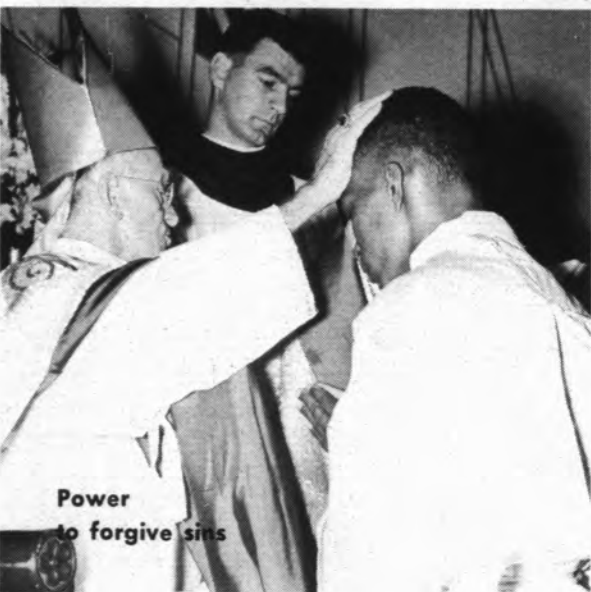
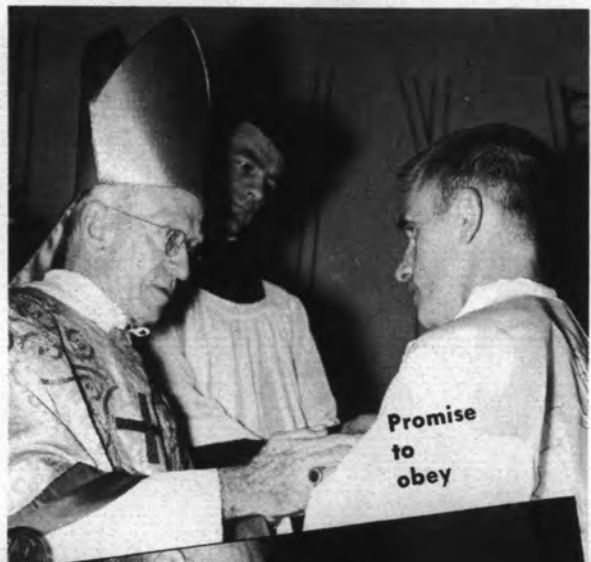
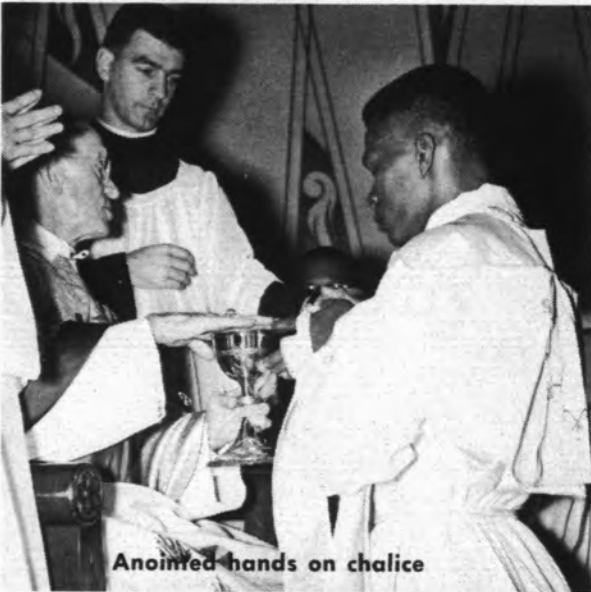
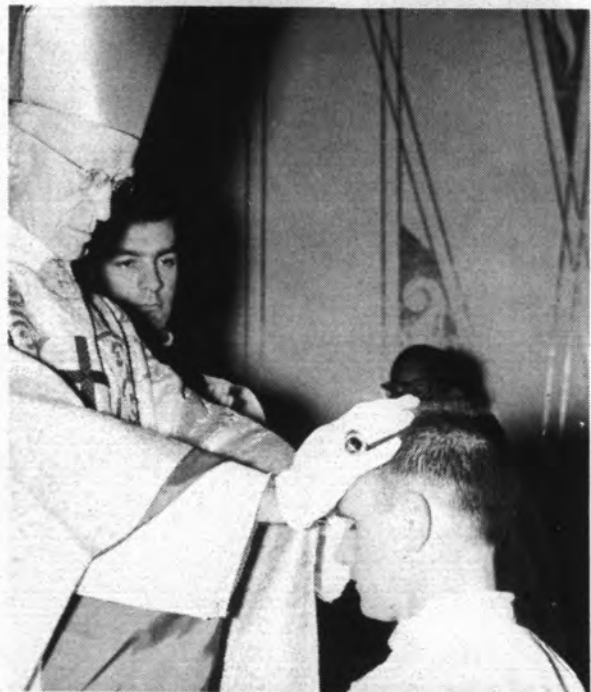
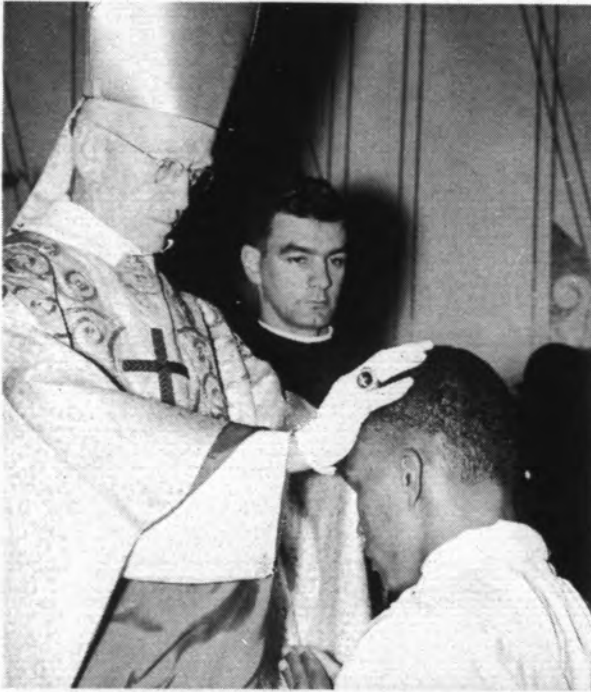


After
anointing
of hands



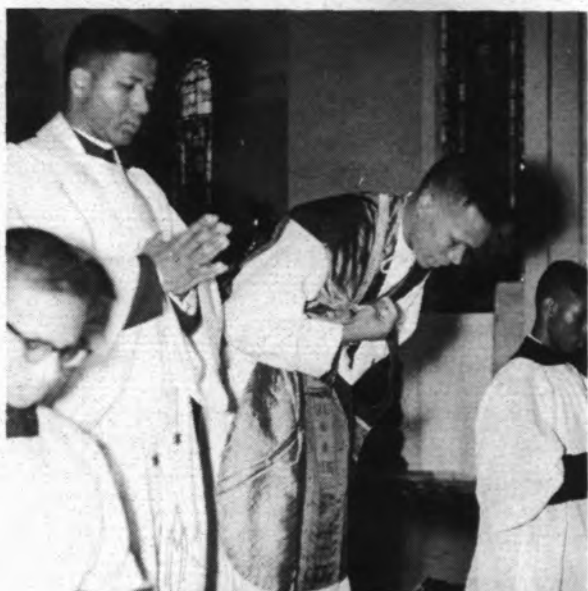
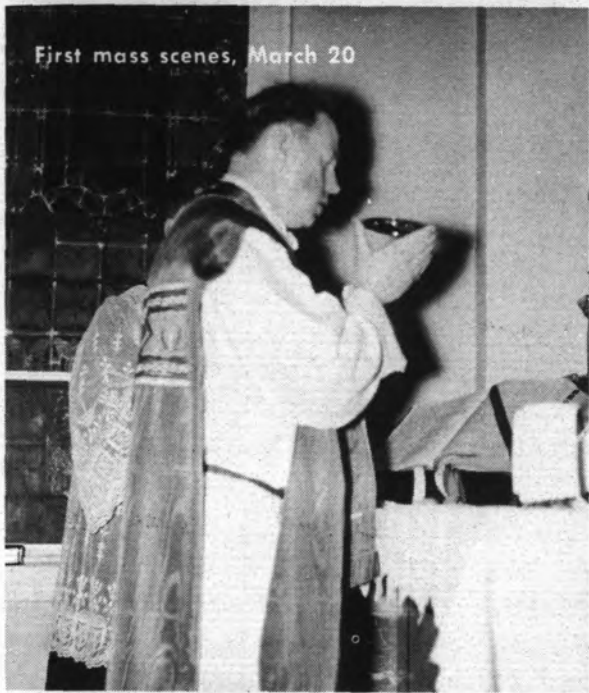
Binding newly anointed hands

FOUR NEW

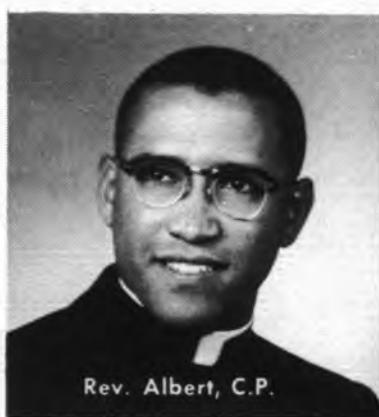


MISSIONARIES

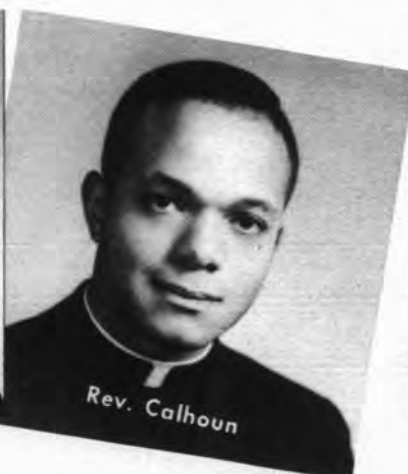
First mass scenes, March 20



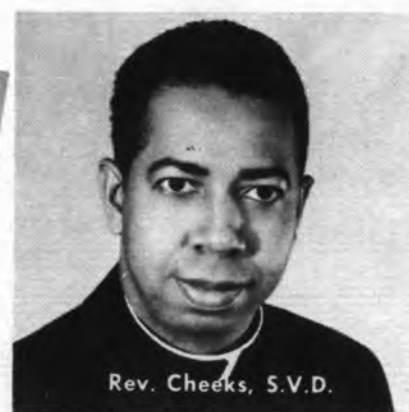
NEW NEGRO PRIESTS FOR



Rev. Albert, C.P.



Rev. Calhoun



Rev. Cheeks, S.V.D.

By June this year Catholic America will have added five new Negro priests to its clergy. There is a possibility that the number may yet rise to seven either before or after mid-1963. The information was learned by *Divine Word Messenger* publishers after nationwide enquiry. The full total of seven could not be definitely established as this issue went to press because the ordination of two prospects had not yet been firmly decided.

At this writing, then, there is a certainty of five Negroes being ordained in 1963. Their numbers will raise to 136 the total of Negro priests attached to the U.S. clergy. If the remaining two clerics will indeed be ordained this year they will be added to that total.

The five Negro priests include the seventh such for Mississippi; the seventh and eighth for Texas. Also included is the current era's first Negro priest for Georgia. The first American Jesuit of recognized Negro ancestry is included among the five. (*Divine Word Messenger* maintains that the famous early Jesuits, the Healy brothers, were not generally recognized as of Negro ancestry and did not generally admit such ancestry.)

Not to be totaled with the American clergy but mentioned here for reasons of related interests are three non-American Negro priests trained in the U.S. but to be attached to their homelands after ordination.

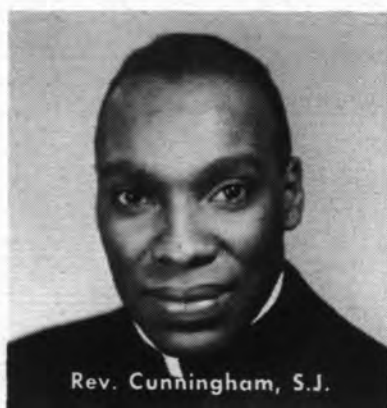
♦ ♦ ♦

Father Xavier R. Albert, C.P. will be ordained by Archbishop John Floersh of Louisville for the Passionist Congregation on May 25. The 32-year-old cleric is from Our Mother of Mercy Parish, Houston, Texas which is under care of the Josephite Missionaries. He attended Phyllis Wheatley High School and Texas Southern University, both at Houston, before entering the seminary in 1954. His first solemn mass will be sung at the handsome new Our Mother of Mercy Church on June 2. Father Albert is a convert.

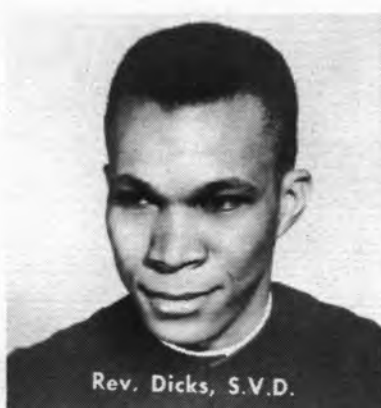
* * *

Father William E. Calhoun will be

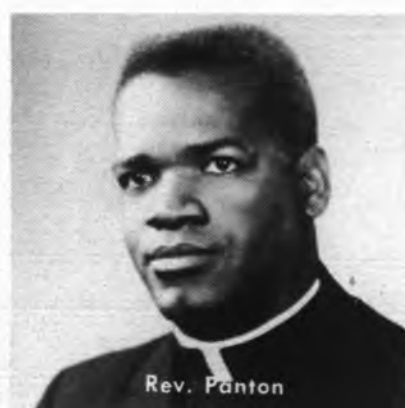
ordained at Atlanta's Christ the King Cathedral on May 25. Archbishop Hallinan of Atlanta will ordain him for that Archdiocese. The new priest is a former member of Our Lady of Lourdes Parish in Atlanta which is under care of the Fathers of Africa Missions. He will sing his first solemn mass there on May 26. He attended public schools and Morehouse College (3 years) in Atlanta. He began his preparations for the priesthood in 1956 when he entered the School of St. Philip Neri at Haverhill, Mass. Father Calhoun is a convert. He entered the Church in December, 1953 during his second year in the Air Force, and was



Rev. Cunningham, S.J.



Rev. Dicks, S.V.D.



Rev. Panton

confirmed at Wiesbaden, Germany. All other members of his family are non-Catholics.

* * *

Father Monroe Cheeks, S.V.D. was ordained a Divine Word Missionary. His brief biographical data was previously presented on page 108. He sang his first solemn mass at his home parish on March 24.

* * *

Father Theodore Cunningham, S.J. is a native of Omaha where he attended St. Benedict the Moor Church. His earlier schooling was made in Omaha's public schools and at Creighton University. He entered the seminary in 1952. On June 11 Archbishop Cousins will ordain him at Milwaukee's Gesu Church. His first solemn mass will be sung at Omaha's St. Cecilia Cathedral. Father Cunningham is a convert. He was baptized in 1948 at St. Benedict Church, Omaha.

* * *

Father Abel Dicks, S.V.D. was ordained a Divine Word Missionary. His biographical data was presented on page 108. He attended Blessed Sacrament Church and School in Beaumont, Texas and Sacred Heart Church and School in Port Arthur, Texas. At both places Josephite Missionaries and

Blessed Sacrament Sisters are stationed. He sang his first solemn mass at the Beaumont church on March 24. One sister is an Oblate Sister of Providence (Baltimore).

* * *

Father Herbert Panton was ordained on April 16 at Belize, British Honduras for that diocese. He studied in the U.S.A. at Kenrick Seminary in St. Louis. His work in British Honduras will be that of a traveling missionary working out of Sacred Heart Parish at El Cayo. He will be ordained at Belize with a companion raising to five the number of local priests in British Honduras.

In addition to Father Panton two other U. S. trained prospects were scheduled to be ordained this year for work in their own country. The Benedictines at Collegeville, Minnesota earlier indicated that the two are citizens of the Bahama Islands and will return there.

Finally, readers are asked to pray for the physical well being of an American Negro priest ordained only last year. Father Bennet Spivey, O.F.M. was reported stricken with multiple sclerosis in September, 1962. He remains in critical condition at a hospital in Teutopolis, Illinois where his religious order (Franciscans) maintains its seminary. ■

The Things You See

SPIRITUAL READING

by the late

REV. BRUNO HAGSPIEL, S.V.D.

Satan's onslaught for domination of the world, using every possible means against a spiritual life will be truly diabolical. Today he has a most varied arsenal of subtle weapons: literature, TV, radio, movies, to mention the most obvious. Therefore, we must watch and ward most ceaselessly lest what appears innocent and harmful turn out to be completely treacherous.

Let us consider separately each one of the devil's favorite devices.

Probably never in the history of man has there been such an out pouring of *literature* in every possible form. Modern inventions have outpaced themselves to such an extent that honest editors realize most of the material they are called upon to process into type is drivel of the lowest degree.

The two M's dominate many newspapers: if an item does not involve money or murder, it is hardly worth printing. Circulation might drop! The public palate can stand only the most acutely seasoned poison. An item must be sensational, or better yet, nauseating; otherwise readers might turn to the competing newspaper. Tremendous emphasis is placed upon sex in its crudest forms. Indeed, as Professor P. Sorokin, head of the Harvard Research Center in Creative Altruism, says, "We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life." And, again, "We are becoming victims of a sex mania as malignant as cancer and as socially menacing as communism." He further points to the upsurge of sex crimes, and the actual obsession with sex in every branch of life, reading matter,

advertising, radio, movies, TV, stage, popular songs, pictures . . .

How many good sound Catholic mothers and fathers in this land of ours, carefully go through the daily newspaper, and even more so the magazines which are brought into their homes, and painstakingly remove just such pages so that their children will not be contaminated! They know that yielding to such subtle devices of the devil is the same as taking in honey liberally laced with poison. They realize their children are not able to distinguish the difference but would swallow the deadly dose and die spiritually if such fare is frequent and habitual.

It is inevitable that the mushy and sentimental articles in many magazines will prove harmful to the virtue of chastity. Moreover, few magazines today are without colored or lavishly executed illustrations which offend against Christian modesty and decorum. Such devices of the devil tend to keep the soul in a state of unrest and gradually dull that delicacy of conscience which is the hallmark of a good life.

In regard to *movies*, we can seek no higher authority on earth than the Holy Father, Pope Pius XII, who declared on November 4, 1955, that "... they are a spiritual and moral problem of immense importance." He pointed out how the film "speaks with its powerful language" to enormous legions of men, women and children. With fatherly solicitude he emphasized how carefully we must evaluate each movie before allowing ourselves to be exposed to its influence, which truly can be so subtle that, again, the poison is administered with honey.

The Holy Father, in his encyclical *Vigilanti Cura* on Improper Motion Picture, has described the "lamentable progress . . . in the portrayal of sin and vice" and has pointed out how such portrayals "often unfortunately serve as an incentive to evil and passion and are subordinated to sordid gain."

Television, called by its critics "The Monster," is often just that. Of course it is true that there are superb programs on television. In discussing the "One-eyed Monster of TV, one does not have to be an extremist to feel alarmed. Statistics show that approximately 40 million sets are in use in the U.S.; and according to recent surveys the American child spends about 18 hours each week before the TV. More than one commentator has spoken of our era becoming a "race of spectators" and a "generation of teledidiots." We need not be pessimists, but should apply the simple test: Does TV help or hinder us from attaining our spiritual and intellectual goal in life?

Lest we be misunderstood: we are speaking of TV as it is today. It is not an evil in itself, but today it is one of the best tools of Satan to carry out his plans in the world. We should have a radical change in TV programs, a greater variety of unobjectionable, decent programs.

Finally, susceptibility to improper or misguided choice of entertainment or leisure-time activities tends to drag the soul into the mire of sin; heavy spiritual losses are sustained; and the mind becomes filled with all kinds of immoral reflections which weaken human nature. ■

Read the new life story

ST. MARTIN de PORRES

Written by a Negro priest, Rev. Carlos A. Lewis, S.V.D., author of *Catholic Negro Bishops**

25¢

Send order for copies, with payment, to: Divine Word Seminary, Bay Saint Louis, Mississippi.

*available at same address for \$1.00



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May 30 — June 7

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Name _____

Address _____

City _____ Zone _____

State _____

Intentions _____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ Yes

☐ No

by the late

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☐ Yes

☐ No

PRIESTS WHO MINISTER TO

IN CONGREGATIONS COMPOSED WHOLLY OR IN

(Figures in brackets are Catholic Directory's numbering for various Orders of priests)

PRIESTS	LOCALE OF WORK
[1]	
SOCIETY FOR AFRICAN MISSIONS (American Province—82 priests)	Tucson, Ariz. (2); Los Angeles, Calif. (3); Atlanta, Ga. (2); Augusta (2); Macon (1); Savannah (4); Cairo, Ill. (1); East St. Louis (1); Georgetown, S.C. (1)=total of 17.
[3]	
ATONEMENT FRIARS (115 priests)	High Point, N.C. (2); Kingston (2); Lumberton (1)=total of 5.
[7]	
BENEDICTINES (Belmont, St. Bernard, St. Joseph, St. Benedict Abbeys—289 priests)	Florence, Ala. (1); Sheffield (1); Covington, La. (1); Madisonville (1); Slidell (1); Kansas City, Mo. (2); Spencer Mountain, N.C. (1)=total of 8.
[10]	
CAPUCHINS (St. Joseph Province and St. Patrick Custody—224 priests)	Los Angeles, Calif. (2); Milwaukee, Wisc. (4)=total of 6.
[19]	
SALVATORIANS—124 priests	Huntsville, Ala. (1); Phenix City (5); Columbus, Ga. (1)=total of 7.
[20]	
DIVINE WORD MISSIONARIES (South, East, West Province 281 priests)	Little Rock, Ark. (1); North Lil' Rock (1); Pine Bluff (1); Los Angeles, Calif. (6); Oakland (2); Chicago, Ill. (10); Baton Rouge, La. (1); Broussard (1); Davant (1); Duson (1); Elton (1); Franklin (1); Jeanerette (1); Julien Hill (1); Lafayette (5); Saint Martinville (2); Scott (1); Bay St. Louis, Miss. (10); Clarksdale (1); Greenville (2); Hattiesburg (1); Jackson (2); Meridian (1); Mound Bayou (1); Vicksburg (2); Yazoo City (2); St. Louis, Mo. (3); Asbury Park, N.J. (1); Trenton (2); Austin, Tex. (1); Waco (1)=total of 67.
[21]	
FRANCISCANS (John Baptist, Sacred Heart, Assumption, Hl. Name Prov. 1,790 priests)	Americus, Ga. (3); El Dorado, Ark. (1); McGehee (1); Pensacola, Fla. (2); Chicago, Ill. (19); Kansas City, Kan. (2); Louisville, Ky. (1); Bastrop, La. (1); Grambling (1); West Monroe (1); Greenwood, Miss. (3); Indianola (1); Kansas City, Mo., (2); Asheville, N.C. (2); Winston-Salem (2); Anderson, S.C. (1); Greenville (2); Memphis, Tenn. (2); Nashville (2)=total of 49.
[22]	
FRANCISCANS (Conventuals) (St. Anthony Prov.—197 priests)	Bessemer, Ala. (2)

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OLY R IN LARGE PART OF NEGROES

(Figures in brackets are Catholic Directory's numbering for various Orders of priests)

PRIESTS

LOCALE OF WORK

[29]

HOLY GHOST FATHERS
(U.S. Province—350 priests)

Tuscaloosa, Ala. (1); Conway, Ark. (1); Fort Smith (1); Hot Springs (1); Abbeville, La. (2); Alexandria (3); Bunkie (1); Carencro (1); Delcambre (1); Isle Brevelle (3); Lafayette (3); Lake Charles (5); Leonville (1); Natchitoches (2); New Iberia (3); New Orleans (5); Opelousas (3); Plaisance (1); Shreveport (2); Detroit, Mich. (7); Inkster (1); New York, N.Y. (4); Muskogee, Okla. (1); Oklahoma City (1); Okmulgee (2); Tulsa (3); Philadelphia, Pa. (4); Pittsburgh (1); Charleston, S.C. (3); Hartsville (1); Arlington, Va. (1)
=total of 69.

[30]

JESUITS
(Maryland, New Orleans, Calif.,
Wisc. Provinces—1,700 priests)

Mobile, Ala. (1); San Diego, Calif. (2); Key West, Fla. (1); Miami (1); West Palm Beach (1); Grand Coteau, La. (2); New Orleans (1); Bushwood, Md. (1); Chaptico (1); McChoncie (1); Mechanicsville (1); Morganza (1); Ridge (2); St. Mary's City (1); Omaha, Nebr. (2); Durham, N.C. (1)=total of 20.

[34]

MARISTS
(Washington Prov.—118 priests)

Convent, La. (2).

[37]

OBLATES OF MARY
IMMACULATE
(Eastern Prov.—280 priests)

Lakeland, Ga. (2); Gary, Ind. (4); Indianapolis (4); Fayetteville, N.C. (1); Toledo, Ohio (1); Sumter, S.C. (2); Petersburg, Va. (2)
=total of 16.

[40]

VINCENTIANS
(East Prov. and New Orleans
Vice Province—441 priests)

Auburn, Ala. (1); New Orleans, La. (4); Greensboro, N.C. (2); Philadelphia, Pa. (2)=total of 9.

[42]

TRINITARIANS—138 priests

Eufala, Ala. (1); Holy Trinity (1); Camden, Miss. (1); Canton (1); Carthage (1); Cleveland, Ohio (6); Walterboro, S.C. (2)=total of 13.

[44]

ORATORIAN FATHERS
(16 priests)

Rockhill, S.C. (1).

[45]

LA SALETTE MISSIONARIES
(Western Province—116 priests)

DeQuincy, La. (1); Loreauville (1); Sulphur (1)=total of 3.

PRIESTS MINISTERING TO IN CONGREGATIONS COMPOSED WHOLLY OR

(Figures in brackets are Catholic Directory's numbering for various Orders of priests)

PRIESTS	LOCALE OF WORK
[46] PASSIONISTS (East and West Province —654 priests)	Birmingham, Ala. (5); Fairfield (1); Atlanta, Ga. (3); Greenville, N.C. (2); New Bern (1); Washington (2)=total of 14.
[48] DOMINICANS (Holy Name, St. Albert, St. Joseph Provinces—979 priests)	San Francisco, Calif. (5); Boyce, La. (1); Kansas City, Mo. (2); Raleigh, N.C. (2); Guthrie, Okla. (1); Columbia, S.C. (3); Amarillo, Tex. (2)=total of 16.
[49] PRECIOUS BLOOD FATHERS (American Province—439 priests)	Cleveland, Ohio (6).
[51] REDEMPTORISTS (Oakland, Baltimore, St. Louis Provinces—1,108 priests)	Fresno, Calif. (2); New Smyrna Beach, Fla. (1); Opa Locka (1); Annapolis, Md. (1); St. Louis, Mo. (2); Wilson, N.C. (2); McAlester, Okla. (3); Orangeburg, S.C. (1); Spartanburg (2); Charlottesville, Va. (1); Hampton (1); Newport News (3); Richmond (3); Roanoke (2)=total of 25.
[52] RESURRECTIONISTS (Chicago Province—140 priests)	Marbury, Ala. (2); Montgomery (3); Panama City, Fla. (1)=total of 6.
[54] JOSEPHITE MISSIONARIES (226 priests)	Birmingham, Ala. (2); Chastang (1); Daphne (1); Mobile (4); Montgomery (1); Pritchard (2); Tuskegee (1); Washington, D.C. (26); Jacksonville, Fla. (3); Miami (2); St. Augustine (1); Tampa (1); Arnavoldville, La. (1); Baton Rouge (2); Breaux Bridge (1); Cecilia (1); Church Point (1); Crowley (1); Donaldsonville (1); Eunice (1); Houma (1); Jennings (1); Lawtell (1); LeBeaux (1); Morgan City (1); Napoleonville (1); New Orleans (40); New Roads (1); Plaquemine (1); Rayne (1); Reserve (1); Thibodeaux (1); Welsh (1); Baltimore, Md. (22); Dundalk (1); Glenarden (1); Kenilworth (1); Mitchelville (1); Detroit, Mich. (2); Biloxi, Miss. (1); Gulfport (1); Natchez (2); Pascagoula (1); Pass Christian (1); Wilmington, N.C. (1); Ames, Tex. (1); Beaumont (4); Bryan (1); Crosby (1); Dallas (2); Fort Worth (2); Galveston (1); Houston (9); Marshall (1); Orange (1); Port Arthur (2); Raywood (1); San Antonio (2); Alexandria, Va. (1); Norfolk (2); Richmond (2)=total of 174.
[55] SACRED HEART FATHERS (N. American Prov.—85 priests)	Holly Springs, Miss. (1); Walls (2)=total of 3.
[60] EDMUNDITES—(94 priests)	Anniston, Ala. (2); Gadsden (1); Mon Luis Isle (1); Selma (4); Apalachicola, Fla. (1); Elizabeth City (1)=total of 10.

ING TO NEGROES

OLLY OR IN LARGE PART OF NEGROES

(Figures in brackets are Catholic Directory's numbering for various Orders of priests)

PRIESTS	LOCALE OF WORK
[65] SALESIANS (East and West Province 264 priests)	Birmingham, Ala. (1); Los Angeles, Calif. (2)=total of 3.
[66] SERVITES (Lady of Sorrows Province 177 priests)	Pineville, La. (1).
[72] IMM. HEART MISSIONARIES (120 priests)	Philadelphia, Pa. (3); Dallas, Tex. (1)=total of 4.
[73] SONS OF SACRED HEART— (40 priests)	Louisville, Ky. (2); Cincinnati, Ohio (3); Memphis, Tenn. (2) =total of 7.
DIOCESAN PRIESTS— (33,774 in U.S.)	Birmingham, Ala. (4); Montgomery (4); Mount Meigs (1); Suggs- ville (1); Phoenix, Ariz. (2); Helena, Ark. (1); Los Angeles, Calif. (indetermined large number); San Bernardino (2); San Francisco (indetermined sizeable number); Riverside (1); Washington, D.C. (indetermined sizeable number); Pensacola, Fla. (3); Fernandino Beach (1); Fort Lauderdale (1); Fort Pierce (1); St. Petersburg (1); Tallahassee (1); Athens, Ga. (1); Chicago, Ill. (indetermined large number); Evansville, Ind. (1); Indianapolis (4); Waterloo, Iowa (1); Wichita, Kan. (1); Bardstown, Ky. (2); Covington (1); Lebanon (1); Lexington (1); Louisville (2); Owensboro (1); Paducah (1); Cloutierville, La. (1); Cottonport (1); Edgard (2); Ferriday (1); Lake Providence (1); Mississippi River Parishes (indetermined sizeable number); Port Barre (1); Scotlandville (1); Vacherie (2); Ville Platte (1); Benedict, Md. (1); Bryantown (2); Newport (1); Boston, Mass. (indetermined small number); Detroit, Mich. (inde- termined sizeable number); Flint (1); Minneapolis, Minn. (1); St. Paul (2); Kansas City, Mo. (2); Kinloch (1); Meacham Park (1); St. Louis (indetermined large number); Atlantic City, N.J. (2); Camden (2); Jersey City (3); Montclair (1); Newark (3); Orange (3); New York, N.Y. (indetermined large number); Charlotte, N.C. (2); Goldsboro (1); Monroe (1); Salisbury (1); Sanford (1); South- ern Pines (1); Cincinnati, Ohio (indetermined small number); Cleveland (indetermined sizeable number); Columbus (2); Middle- town (2); Enid, Okla. (1); Oklahoma City (3); Erie, Pa. (1); Philadelphia (indetermined sizeable number); Pittsburgh (indeter- mined small number); Aiken, S.C. (1); Benneteville (1); Kingstree (1); Chattanooga, Tenn. (1); Jackson (1); Corpus Christi, Tex. (1); Denison (1); Gainesville (1); Houston (4); Texarkana (1); Tyler (1); Portsmouth, Va. (1); Huntington, W. Va. (1)=indetermined total but probably not in excess of 500.

MERIDIAN, MISS. — ST. JOSEPH CENTER

On November 1 in 1960 Father Clement Mathis, S.V.D. dedicated at St. Joseph Mission in Meridian a building to house a kind of catechumen center. And he staffed it with two members of *Pax Christi*, Mississippi's endeavoring young lay institute headquartered at Greenwood, Miss. What are the members of *Pax Christi* doing at Meridian? Read the following account.

* * *

"We regularly visited Anna Lewis a Negro woman ill and in bed. She was very ill during the Christmas holidays. Every member of her family found some excuse for not coming around to spend some time with the lonely soul. She told us that on Christmas eve her spirits had hit rock bottom. She felt like an old woman who had outlived her usefulness and that everyone was waiting for her to die off. Anna said, "I started talking to the Lord, telling Him my troubles and asking His help to see me through." While she was talking to the Lord that way a knock on the door let in the man from St. Vincent de Paul Society with two bags of food. Poor old soul. That act of kindness lifted her spirits real high.

"Mattie Franklin is so proud of her little granddaughter. On the mornings when Father Mathis brings communion to Mattie, Bobbie, nine years old, takes a prayer book and reads some communion prayers for her. Mattie has not been a Catholic long and the thoughts she gets from these prayers are inspiring.

"We had the privilege of a visit from Sister M. Aquinas, the "flying nun," of expert experience in school work. She gave a talk to the parents of St. Joseph School children. Sister went through the classrooms instructing the children. While she was here she vacationed from her school work long enough to go along on several home visits with u. members of *Pax*

Christi. Our work, of course, is not teaching. The Sisters Servants of the Holy Ghost are the teachers at St. Joseph School. We visit the homes and contact the people.

"After noticing a plea for help in our local newspaper from a lady who had lost one of her children and her possessions when her home burned, we visited her and took her some clothing and a bed. She was so happy she just beamed and laughed with excitement at the wonderful gifts from complete strangers.

"The Sisters at the hospital gave us the address of a young man that one of the doctors had told them about. We went by to see Jerry Young who is about 27 years old and is completely bedridden. As a child he had polio and it had left him very badly crippled. He lives with his mother and young brother in a two-room shack. They needed food and clothing badly as the mother must be there with Jerry all day and cannot work. Their only means of support is a small welfare check. We were able to bring them clothing and a little food.

"For the past few weeks we have been taking a few pieces of hard candy to each of the hospital patients. One of our good benefactors sent us the candy, and while we were not able to give the patients much they were so happy that we thought of them. Many of them started eating the candy even before we had completed our visit.

"Lonnie Pollard has been very ill. Lonnie lives with her daughter and five grandchildren in a very small house. Lonnie has cancer of the stomach and about the only nourishment she can take is a few swallows of milk. Lonnie never complains about the pain and discomfort and as we visited with her she was so weak she dropped off to sleep. It is when we visit homes like this that we realize how much God has blessed us."



Pax Christi members at
dedication of Center



St. Joseph Center



On day Center opened

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

Boys! Young Men!

Join the
**DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS**

- home and foreign missions
- boys accepted ready for high school;
already in high school;
already beyond high school.

Write: **DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI**

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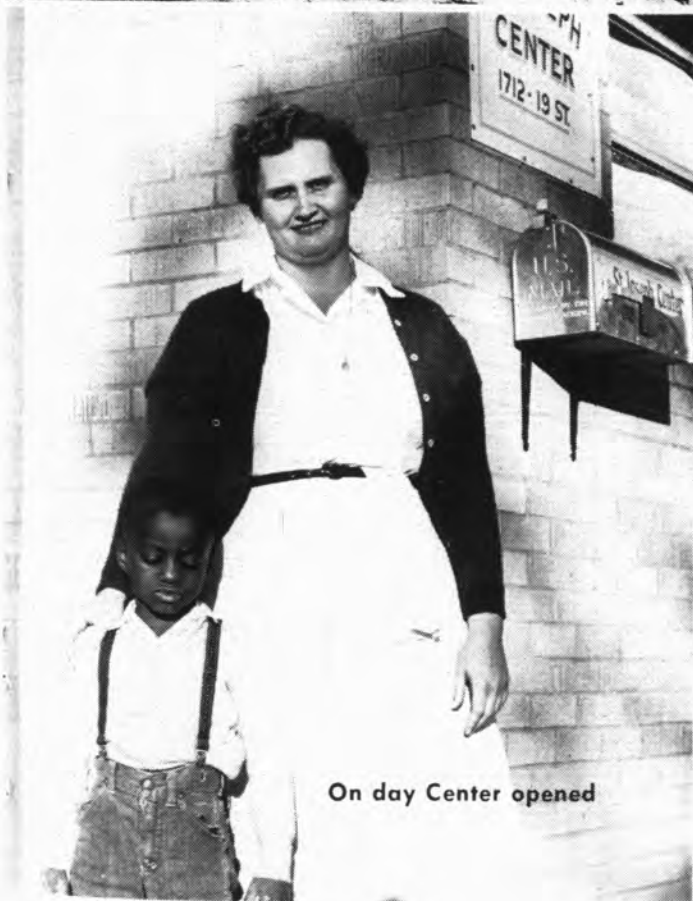
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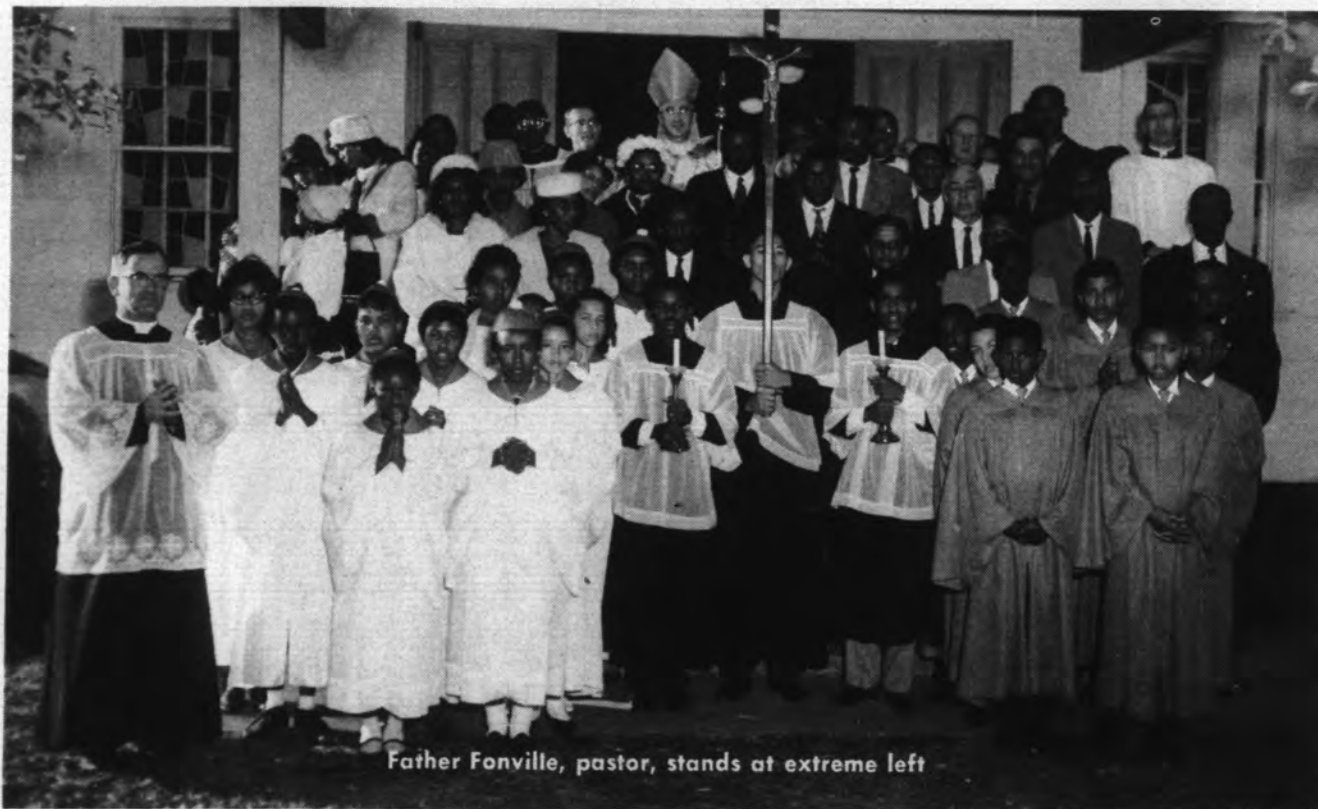
Write: DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI

ALONG THE DIVINE WORD



Bishop is assisted by Fathers Arthur Haines, S.V.D. (left) and John Bowman, S.V.D.

Jeanerette, La.—Father John Fonville, S.V.D. at Our Lady of the Rosary Church counted 16 adult converts among those confirmed on February 13, 1963 by Bishop Warren L. Boudreaux, Auxiliary of the Lafayette Diocese. Nineteen children, too, were confirmed that day. In previous years the number of children confirmed was much higher because also the children from nearby Patoutville (who attend Our Lady of the Rosary School) were confirmed at Jeanerette. Now they are confirmed in their own parish church, in a racially mixed congregation.

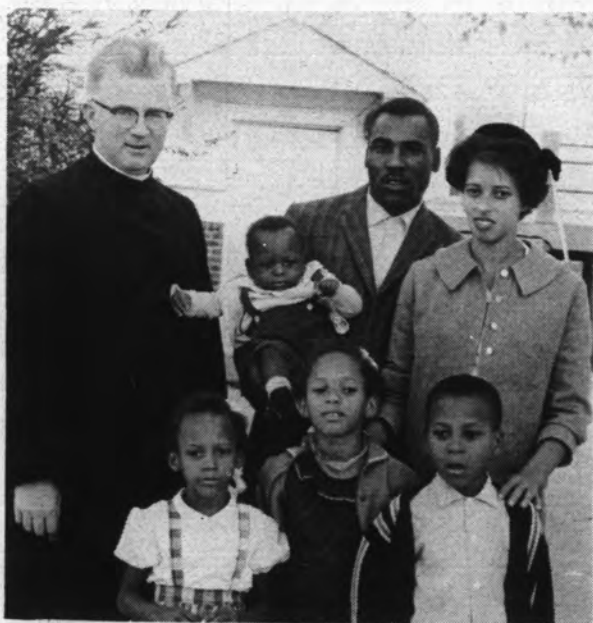


Father Fonville, pastor, stands at extreme left

MISSION TRAIL



Baton Rouge, La.—Bishop Robert E. Tracy of the new Baton Rouge Diocese graciously accepts a stole, the symbol of the fulness of the priesthood, from Master Earl Daigre of St. Paul the Apostle Church in Baton Rouge. The presentation was made after the Bishop had offered a Pontifical Low Mass during a pastoral visit on February 17. Father Elmer S. Powell, S.V.D., the pastor, stands alongside the Bishop.



Austin, Tex.—Father Stanley Gootee, S.V.D. of Holy Cross Parish received Mr. and Mrs. Frank Washington and their four children into the Church by this past mid-winter.



Revs. Warren, S.S.J.;
Kondring, S.V.D.

Rome, Italy—Father Vincent Warren, S.S.J. beloved Josephite Missionary from the U.S. visited Divine Word headquarters in Rome in March. This American apostle to the Negro (all Josephites can be so described) is well known to Divine Word Missionaries in the South.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 123

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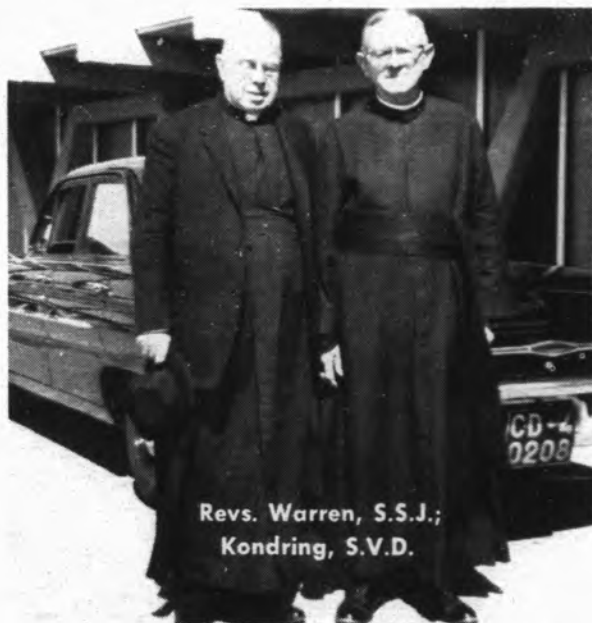
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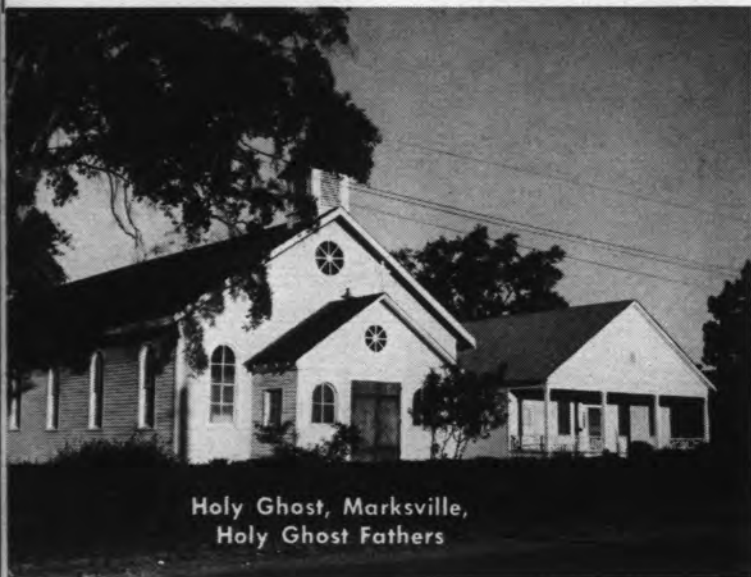
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SOME MISSIONS IN ALEXANDRIA DIOCESE *(continued from p. 105)*



Holy Ghost, Marksville,
Holy Ghost Fathers



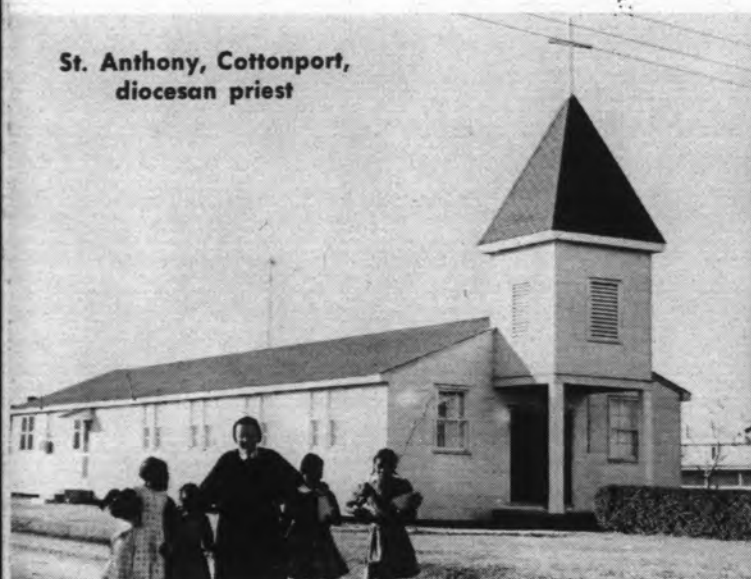
St. Martin, Lake Providence,
diocesan priest



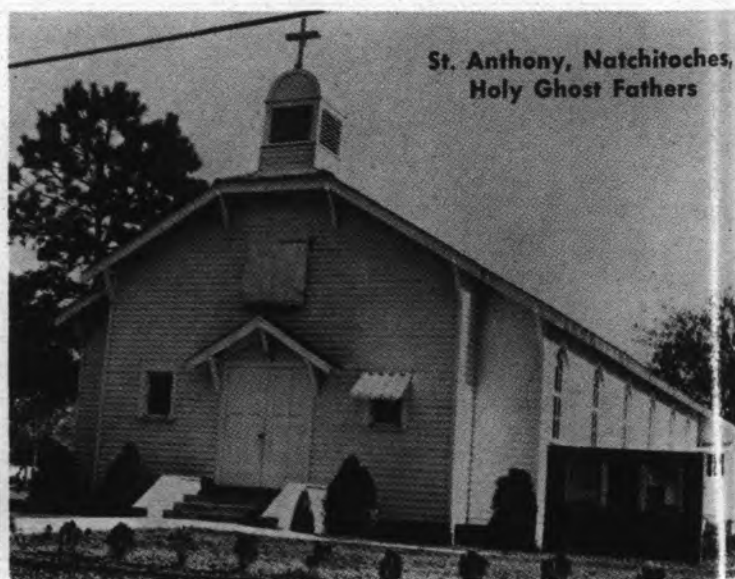
Our Lady of Sorrows, Moreauville,
Holy Ghost Fathers



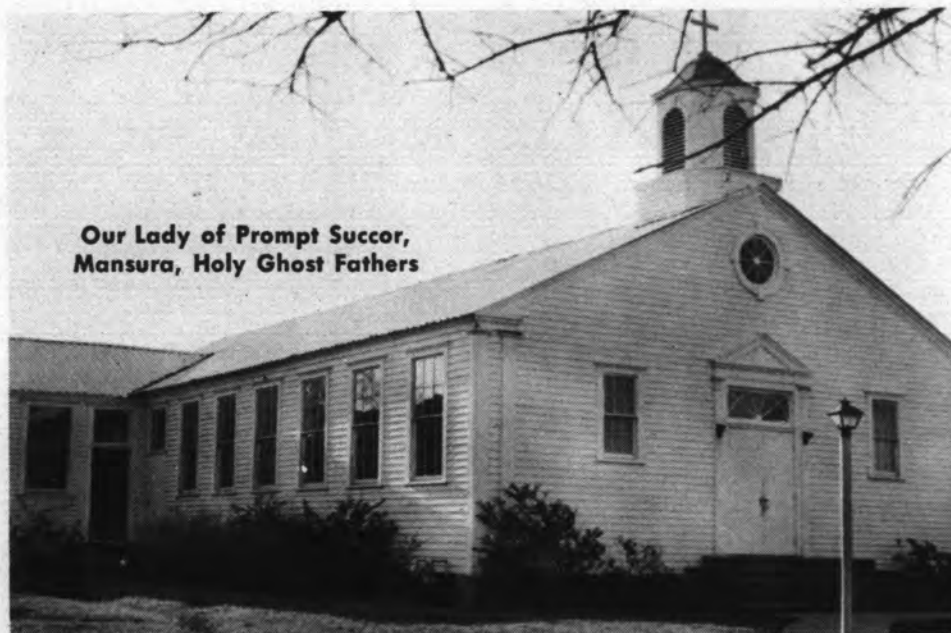
St. Charles, West Monroe,
Franciscan Fathers



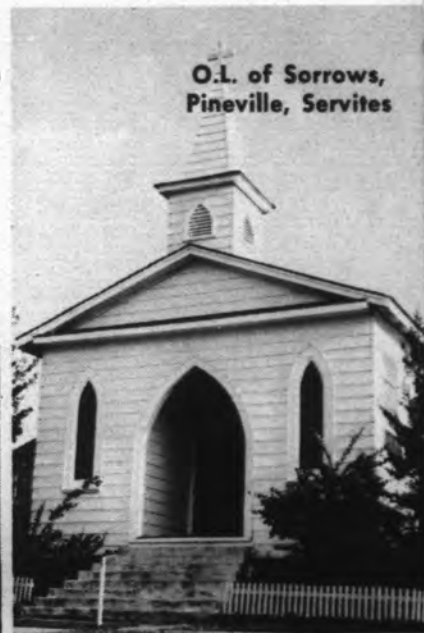
St. Anthony, Cottonport,
diocesan priest



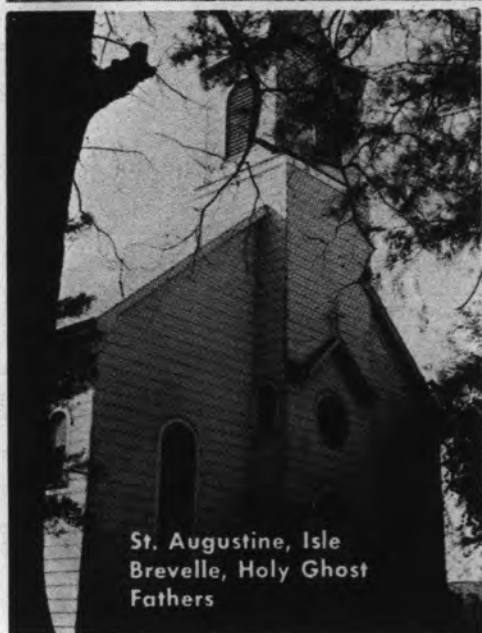
St. Anthony, Natchitoches,
Holy Ghost Fathers



**Our Lady of Prompt Succor,
Mansura, Holy Ghost Fathers**



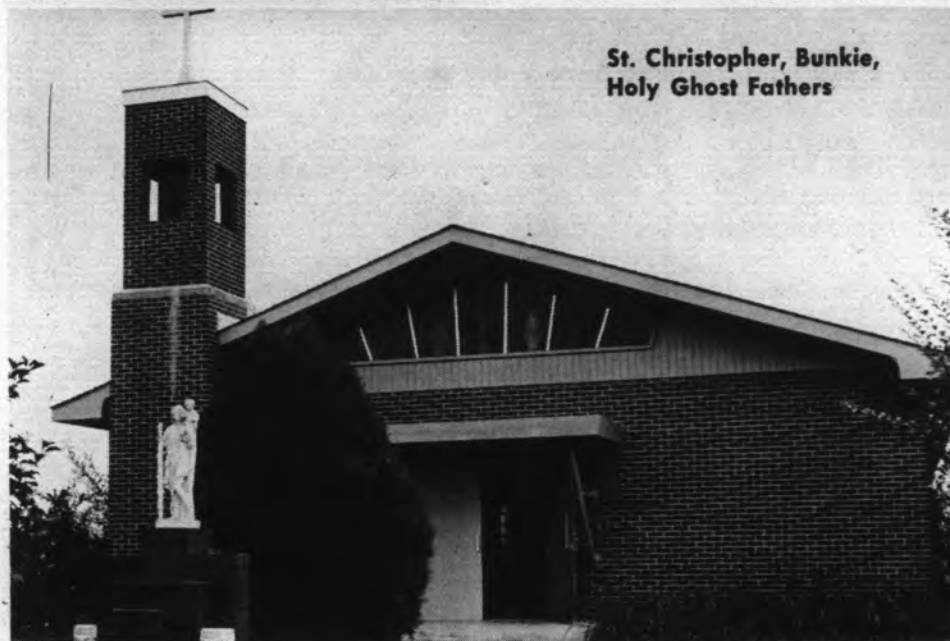
**O.L. of Sorrows,
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Breville, Holy Ghost
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Bastrop, Franciscans**



**St. Christopher, Bunkie,
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INTENTIONAL SECOND EXPOSURE

SOME MISSIONS IN ALEXANDRIA DIOCESE (continued from p. 105)



Holy Ghost, Marksville,
Holy Ghost Fathers



St. Martin, Lake Providence,
diocesan priest

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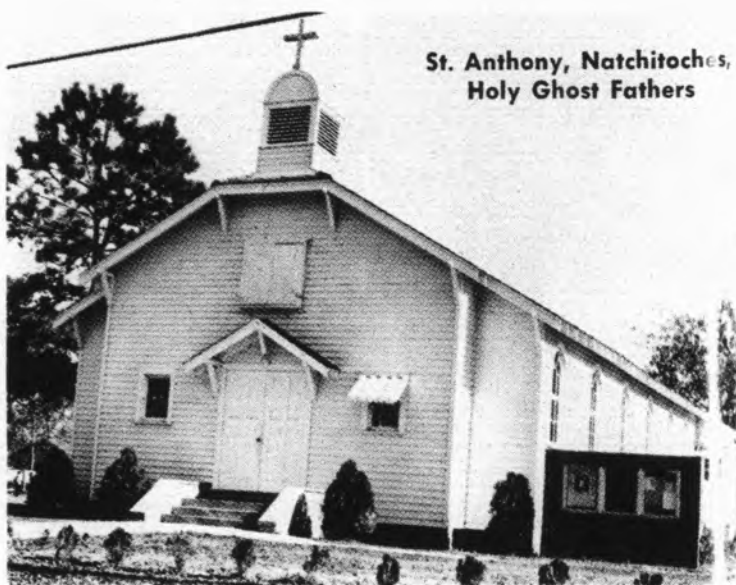
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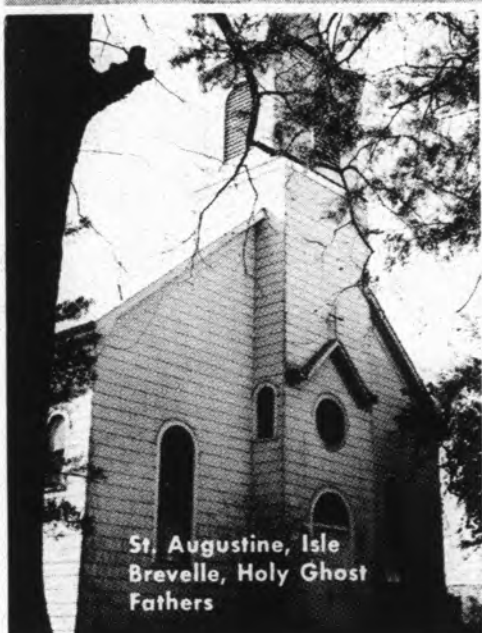
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Action in Alabama



This group of forty-four was confirmed at the Sheffield, Alabama mission by Bishop Joseph Durick, Auxiliary of the Mobile-Birmingham Archdiocese. The confirmation took place by the close of winter and included converts won at the mission through the past two years. The biracial group was instructed, baptized, given First Communion, and confirmed at the Alabama mission.

Father Brice Joyce, O.S.B. baptized the above group by the close of winter at Our Lady's Mission in Sheffield, Alabama. The group includes two entire families and several members of a third family. The pastor is a member of the Benedictine abbey (St. Bernard) at St. Bernard, Ala. He resides among the people of his congregation in Sheffield.



RETREATS FOR LAYMEN

Divine Word Seminary, Bay Saint Louis, Mississippi

June 21-23

July 12-14

June 28-30

July 26-28

June 16—CANA DAY
for married couples.

July 21—VICENTIAN DAY
of recollection.

(Write to address above)

A pious practice is growing among devout people. They arrange now to have such a notice as the following appear publicly at their death for all acquaintances' benefit: "In place of flowers, it is the pious wish of the deceased that you contribute to his favorite charity, e.g. Negro Missions of the South, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Please inform us if you get more than one copy of the MESSENGER each month. Simply write "duplicate" across the mailing label of the extra copy and mail only the label to: Divine Word Messenger, Bay Saint Louis, Mississippi.



NOW LOOK AGAIN....



Won't you help replace the dilapidated and makeshift furnishings in the new chapel of our major seminarians, Divine Word Seminary, Bay Saint Louis, Mississippi? Entire or part donations appreciated for the following items:

- ☐ Prayer book racks (35) \$ 5 each
- ☐ Kneelers (8) \$ 10 each
- ☐ Stations of Cross (14) \$ 15 each
- ☐ Sanctuary chairs (3) \$ 25 each
- ☐ Holy water basin \$ 25
- ☐ Pews (8) \$ 75 each
- ☐ Communion rail \$150
- ☐ Vestment case \$200
- ☐ Statues (2) \$250 each
- ☐ Altar \$500
- ☐ OTHER ITEMS, MISCELLANEA \$ 5 each

Name

Address

State

City Zone

Mail your donation for designated item to:
Father Provincial, Divine Word Missionaries,
Bay Saint Louis, Mississippi

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD

Eternal rest grant to them, O Lord!

A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers, and good works of our missionary Brothers and aspirants.

Three Popes have approved our MISSION MASS LEAGUE. A colorful certificate is sent with each Perpetual Membership.

Year Membership \$1.00; Perpetual Membership \$10.00; Perpetual Family Membership \$25.00.

Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I request

..... membership for

....., living—deceased (Encircle

correct word) at address

..... City

Zone State

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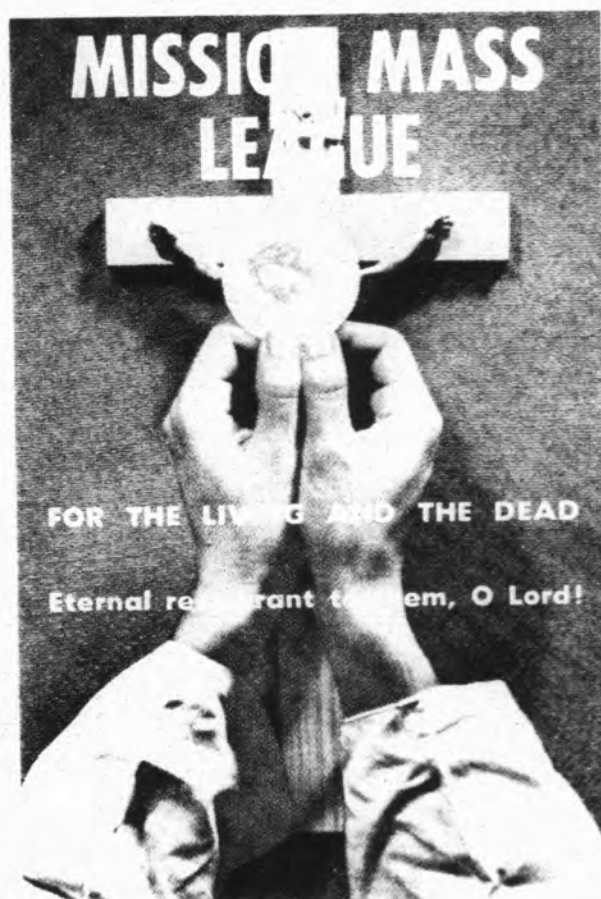
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Write for information about our Mission Gift Agreement (Annuity), a plan whereby you can give financial aid to our mission cause yet receive regular financial returns.

It is a safe, sensible solution on how to invest for your future and yet now help your Church.

A good investment. It assures good income for life. And by arrangement it helps the mission cause of Divine Word Missionaries. Investigate now! Write to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

CUT ON LINE

Dear Father Provincial: I have \$_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ Zone _____ State _____

(All information is kept confidential.)